A Cabin Grows

1788 to 1948

JERRY FOX VINCENT

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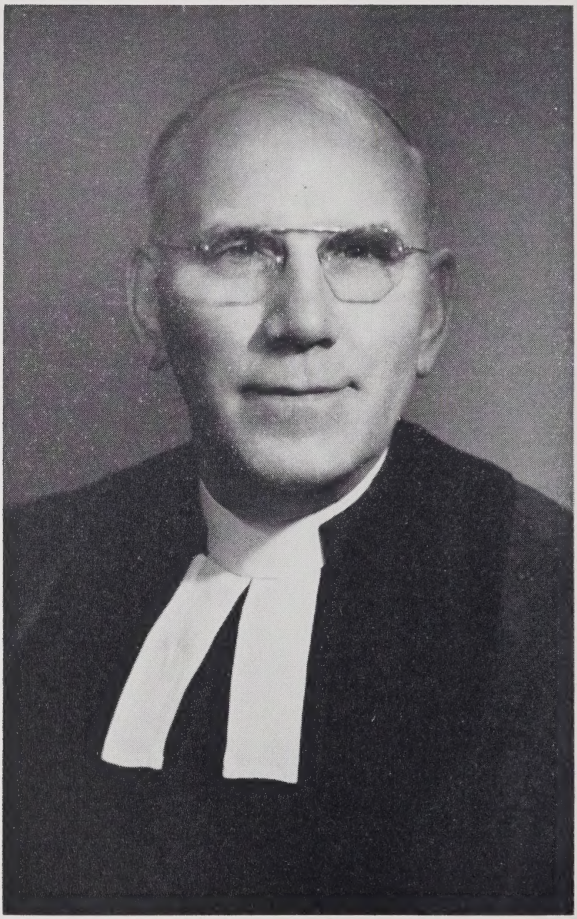
A Cabin Grows

The History of a Church

By Jerry Fox Vincent

THE WESTMINSTER PRESBYTERIAN CHURCH
DAYTON, OHIO



HUGH IVAN EVANS - PASTOR

Dedicatory

The name of Dr. Hugh Ivan Evans is, in this sesquicentennial year, synonomous with that of Westminster Presbyterian Church. Parishoner or non-parishoner cannot think of him without thinking of Westminster Church, and vice versa, for a man does not lead a congregation over twenty six years through the building of a new church, the payment of a vast building debt, a long period of economic depression and a great world war without becoming identified closely with the institution he serves.

The pastorates he has held number but four: First Presbyterian Church at Gallipolis, Ohio; First Presbyterian at Marysville, Ohio; Second Presbyterian, Portsmouth, Ohio; and Westminster. Yet, in the larger service of the church, he has been moderator of each of the Presbyteries in which he has served, and of the Synod of Ohio. He has been president of the Ohio Pastors, he has been a member of the Board of National Missions in New York where he has served on important committees; he is President of Lane Theological Seminary Board and a member of the Princeton and McCormick Seminary Boards; and he is one of the oldest members of the Board of Trustees of Wooster College.

In the local community his distinction is not limited to the bounds established by his profession. Through a genuine interest in community affairs, his labors have put him in the bracket of the first citizens, but despite his participation in innumerable time-demanding activities, he

has found time to be a good husband and father. In all this work that has been his, his wife, Edith Bean Evans has been a companion who with imagination, vigor, understanding and enthusiasm, has played an important part. His two children, both active in church work, are Rev. Hugh Bean Evans, pastor of the Seventh Presbyterian Church in Cincinnati and Mrs. Wallace Macgregor, of Plainsfield, New Jersey.

To summarize his community activities:

He has the distinction of being the first president of the Church Federation of Dayton and Montgomery County since the merger of the old Religious Education Council.

During the Second World War, he headed the first Community War Chest Fund Drive and oversubscribed the highest quota ever given to the community up to that time.

He was chairman of the first committee appointed to study juvenile delinquency in Montgomery County.

He has been active on the boards of Miami Valley Hospital, Occupational Therapy directorate, Goodwill Industries, Salvation Army Advisory.

Too, he is the official representative of Probate Court on a board of five which is known as the Metropolitan Housing Authority.

He is an honorary Mason of the Thirty-third Degree.

His record in Westminster Church transcends anything that might be written regarding his work in the community or in the national church, and speaks for itself; From the time he preached his first sermon in December, 1923, there has been a constant increase in the membership of the church and in the influence of the church in community and national affairs. The children he has baptized number 834; the members he has received into the church, 3,360; the number of marriages he has performed is approaching the 2,000-mark.

His ministry during these years has not been an easy one. Optimism and hopefulness were required throughout the long period of family and social upheaval during the

economic depression. This he delivered, and threw in an outstanding sense of humor for good measure.

To this wise counsellor in church, to this faithful and sympathetic friend of the people, to this leader, who, by the power of his presence, has helped to direct the eyes of his fellow men from the wilderness, their self-seeking selves, to the promised land where they seek only the kingdom of God and his righteousness, this book is respectfully dedicated.

Westminster's Standing in Ohio

At the mid-way mark of the twentieth century, Westminster Presbyterian Church stands at second place in the line of Presbyterian churches in Ohio.

This is how the Ohio churches begin to line up:

First: Fairmont Church in Cleveland; 2,959 members.

Second: Westminster Church, Dayton; 2,617 members.

Third: Church of the Covenant, Cleveland; 2,572 members.

Fourth: Colingwood Church, Toledo; 2,465 members.

Fifth: Broad Street Church, Columbus; 2,172 members.

PREFACE

The Sesquicentennial Committee has collected the historical data published in "A CABIN GROWS", in the hope that both present and future members of Westminster Presbyterian Church will take just pride in its tradition and feel a greater urge to carry on the church work with the zeal of its founders.

We have covered all phases of the Church's activities, showing the spread of its spiritual influence, so our readers will realize that we are not trying to live on our past record. We continue to expand our activities.

We have striven also to make this a book of reference for you and your family by including several prayers, The Apostles Creed and pages for your family record.

We urge you to read this book because we know you will find it interesting, instructive and helpful. We found a great many very interesting, little known and even humorous incidents in delving through 150 years of church records. All of this is most interestingly told by the Author, Jerry Fox Vincent, to whom we are deeply grateful.

Roscoe C. Iddings,
General Chairman.

CHAPTER I

A Church Is Born

Looking backward 150 years, we see a town coming to life in a wilderness where small rivers meet. The eye catches sight of a handful of white men building a settlement. But the greater stir is made by Indians, who, like a dark cloud, threaten the progress of the white builders. However, there is evidence that the battle is already won. Here and there a log house has risen, and wide dirt roadways, destined to become the main thoroughfares of the community, are reaching out toward the four points of the compass.

But because this document is concerned primarily with the story of one Presbyterian church that survived the sometimes trying seven score and ten years, the reviewing eye scans the panorama for Presbyterian activity.

Here and there among the white settlers are those who profess the Presbyterian faith; but there is no spire on the horizon to indicate their house of worship. However, come the Sabbath, it is not difficult to spot them gathering in small clusters in a cabin here, a cabin there, and worshipping God as they see fit.

Their leader is William Robinson, a member of the Transylvania Presbytery, who is believed to have come to the Dayton settlement as early as 1798 with Presbytery authority to organize a church. Occasionally we can see them holding services in the blockhouse.

Although the beginnings of the congregation are lost in the mists of uncertainty, a history of Dayton, published in 1888 specifies:

"The First Presbyterian Church, under the care of Washington Presbytery, Synod of Kentucky, was organized in 1799."

One year later, in 1800, the first official Presbyterian meeting place, a small log cabin, is built by the hands of ten Presbyterians, and the story of the actual church begins to unfold.

But the growth of the congregation and the step-up of the building program is not the greatest thing that will happen to this church in the years ahead. Its proudest heritage will be that it shall grow from this log-cabin church to a great community church . . . a church with no parish limits . . . a church in which thousands shall worship . . . a church with an important voice in the every-day life of a great community.

But the roving, reviewing eye is held by that first log-cabin church that stands about two feet up from the ground, resting at each corner on log pillars. It is carried to the eaves by seven unhewn logs to each of the four sides, and there is no window, just one door.

Even so, ample light comes through the unfilled spaces between the logs, also an abundance of air. Inside, pews are saw-log slabs, but there is a clapboard roof to keep out the direct rainfall and snow.

Here, we know now, within these crude walls, a church is experiencing its first growing pains. But these it will survive and eventually blossom into a beautiful and commanding piece of architecture 125 years later, that will occupy fully half of a city block and house more than 2,600 members.

Dr. Job H. Haines, a medical man who was a member of this First Church, often, in the absence of the pastor, would read a sermon to the congregation, and on one occasion, at the request of the Session, he wrote a history of the First church, which was never published, but is still preserved in its archives. However, subsequent historians have found incorrect information in Dr. Haines' account, and corrections were made in the next attempt

to prepare a church history, by Henry L. Brown, in the early 1870's.

Brown's history, likewise, was never completed. His manuscript contains the church's history from its incipiency to the close of the ministry of Dr. Barnes in 1845 and is accepted as very satisfactory. Much of his information was obtained from old records of the Washington Presbytery, in the State of Kentucky, to whose care the Dayton church committed itself in its infancy.

Because of the acceptance of Dr. Brown's document, our reviewing eye dwells upon it, and mainly for the purpose of preserving data labeled as bona fide, we can read:

"Daniel C. Cooper, formerly of New Jersey, a proprietor of Dayton, was Presbyterian in his church preferences, as were also others of the earliest inhabitants of Dayton who came from the same state. Several of the first emigrant families from Kentucky were New Lights, but formerly Presbyterians, and a few of the original settlers were members of the Presbyterian church, who sought ministers of their own denomination to preach for them before any church was organized. The Presbytery of Washington, in the synod of Kentucky, was organized in 1700. Its minutes of proceedings and rules of government do not contain special directions or forms for the organization of new churches, the record only stating with reference to applications that: 'Certain members of a new church living in _____ desire to be taken under the care of Presbytery and to be known as the Church of _____'. Such was the entry made of the First Presbyterian church of Dayton on April 14, 1801, when a petition was presented to the Presbytery requesting that occasional supplies might be granted to the church.

"In answer to this petition, Rev. James Kemper was appointed to preach one Sabbath."

Mr. Brown's account gives brief mention of the Beulah Church, erected near Beavertown. This church, according to his information, functioned only for a short time,

and the Presbyterians were absorbed by the Dayton church.

Although the church was organized and met for worship as ministers would occasionally present themselves, yet a Session was not instituted until May, 1804. The congregational records were opened and the following is the first minute:

"At a meeting of the First Presbyterian congregation of the town of Dayton, held at their meeting-house, on the 23rd of October, 1804, John Miller, Robert Edgar, David Reid, John McCabe and John Ewing were elected trustees."

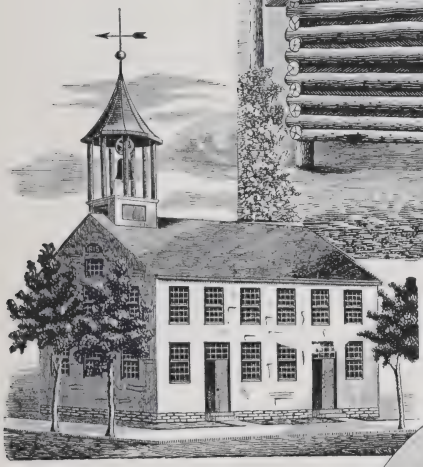
But, with the reviewing eye still on Brown's history, one passage that describes the log cabin church, is arresting. We read:

"The meeting-house in which this (first) election was held was a small log building standing on the south end of lot numbered 134, (at that time the burying-ground, fronting on Third Street at the north east corner of Main.)

"This cabin was two feet from the ground, 18 x 20 feet, seven logs high, without chip chinking, a yellow-clay daubing, clapboard roofing held down with weight poles, rough-slab flooring and log seated, without windows. It was approached from the roadway or Third street, by a winding pathway through clumps of hazel bushes, and by these bushes was hid from the view of passers-by on Main street, and was then worshiped in by the men and women of God in that day. And it is of interest to state that Charles Spinning, one of the members of the church in 1876, when a lad, attended and heard the word of God read and preached in that old log cabin church, and on one occasion, prompted by a boyish prank, crawled between the log under-pinning beneath the floor, and through some hole in the floor up into the room whilst the service was going on."

Money wasn't plentiful in those days, and those who had it couldn't see the advisability of pouring any more cash into that little cabin church. But murmurings

ORIGINAL
LOG CABIN CHURCH
1800-1805



1817-1838

(From 1805 to 1817 the congregation conducted all of its meetings in the Courthouse.)

1839-1869

could be heard, and unrest began to grow over the uncomfortable seats, the marrow-chilling drafts of winter; and at a meeting in June, 1805, a resolution, passed the previous year, calling for the raising of a subscription "to make the meeting house more comfortable" was rescinded because the trustees reported it inexpedient "to do anything to the present cabin meeting-house, and if the subscriptions made were not sufficient to build a brick meeting-house, that the money should be loaned to the county commissioners to build a courthouse, with the understanding that the use of the new courthouse room should be granted to the church as a place of worship, until the money should be refunded."

These arrangements were satisfactory to the congregation, and the sum of $412, which included the $22 raised by the sale of the cabin-church site, was "loaned" to the county commissioners. This amount, while appearing small, was much in those times, and required sacrifices on the parts of some, to make it up.

The sum was raised from thirty-two persons, of whom only seventeen were members of the church.

The "brick courthouse" was not ready for use until more than a year later, but meanwhile, the congregation held services in what was called the "court-room" in Colonel Newcom's tavern, a two-story log house, that is still preserved in Van Cleve park. At the time the Presbyterians were using this tavern, inn, courthouse, jail and church, it was located at the northwest corner of Main street and Monument avenue.

But the brick courthouse, predecessor of the present stone-pillared "Old Courthouse," was completed in 1806 and thereafter was used for several years for church services. (The county, nevertheless, did not repay the money loaned by the Presbyterians, until June 1815.)

It was in 1804 that the congregation, still meeting in the log-cabin church, considered itself sufficiently prosperous to invite Dr. James Welsh to take charge of the church. This call was accepted, and he continued to preach

there until the spring of 1817, when latent opposition was manifest in expressions of desire that Welsh's ministry "should cease."

Dr. Welsh's service to the community was twofold; for in addition to being pastor of the First Presbyterian church, he was physician to the public at large. To these vocations he soon added those of druggist and land speculator, making him a veritable jack-of-all-trades.

That Dr. Welsh kept an up-to-date drug store is proven by an advertisement in 1809, in which he announced the addition of one hundred new articles to his stock. The list contains many familiar drugs, and others, like Stoughton's Bitters, Godfrey's Cordial, Contrayerva rood, opedildoc, and Balsam de Maltha, little known now.

As an orator in the pulpit, he was a man of merit, and we have Dr. Job Haines' word for that. Dr. Haines heard him preach in Springfield, and reported "his discourse was one of the best I have heard in the state, his reasoning clear and logical, and his manner impressive." But as a promoter, he was less successful; for the rival town platted on his farm (now Dayton View), and which could only be reached by Welsh's ferry at the foot of First street, did not prove a financial success.

Dr. Welsh was drawn into an unfortunate newspaper controversy with Cooper, original owner of Dayton and a high officer in his church when Cooper charged him with dishonorable dealings, with writing anonymous and slanderous letters, with unfeeling conduct toward patients and professional colleagues, with cheating at church elections, and with forcing himself as pastor upon the church. Cooper said this indictment included "acts which would be considered dishonorable in a savage, to say nothing of one who professes to be a humble follower of Christ." But Dr. Welsh, a stubborn man, let his doctor-part triumph over the parson-part of his makeup, and got back at his antagonist in fine manner. One of the counter-charges brought against Cooper was that he did not pay his "lawful doctor bills."

Out of fairness to Dr. Welsh, it is noted that Cooper's estimate of the doctor-parson was not shared by all of the church members, and an abortive effort was made by the Welsh faction to found a new church under his pastorate. Whatever the merits of the controversy, Dr. Welsh apparently felt that his usefulness in this part of the vineyard was seriously impaired, and soon after accepted a call to Vevay, Ind., where he preached and practiced medicine until his death in 1825.

Those who supported Welsh and sought to establish a new church, the Second Presbyterian Church of Dayton, came together in a meeting, and when noses were counted, more than twenty were found who were favorable to such an organization. It was resolved then and there to constitute the meeting by appointing Dr. Welsh moderator and F. Gosney secretary, and the group proceeded to an election of officers and directed that a legal notification of the action be filed with the recorder. But this being done, the action ceased, for there is no further record to indicate there was any other effort made to establish a Second church.

A search of the records for some reference to provisions for financing ministerial services fails to produce anything, and it must be presumed that voluntary contributions were made and depended upon. But this matter began to be corrected in 1812 when the congregation was legally organized as a corporation. After the act of incorporation was in force, the trustees, John Ritchie, James Hanna, Robert Parks and John Miller, met on June 15, 1812 and resolved that they were empowered to raise, by subscription, funds to pay the preacher.

The lots where the cabin church had stood had been the town's burying-ground, but Cooper in his plat of 1809, dedicated for a graveyard, a plot on Fifth street, extending from near Ludlow to the west line of Wilkinson street, or a little beyond. The eastern part of this lot had been appropriated by the Methodists, the next plot by the Baptists and the remainder by the Presbyterians.

Judging from early descriptions of this site, it can be presumed that Wilkinson street terminated at Fifth street, and that the burial-ground probably included part of what is now the Union Station.

The Presbyterians went into action early with their part of the burial-ground, and the trustees, meeting in June, 1812, appointed a committee to collect money to pay for clearing, fencing, and improving the lots donated, and to assist in making these improvements, the committee was requested to call upon the "leading characters" of the different churches and learn whether they would join in fencing the burying ground.

In October that same year the committee reported they had called upon the "leading characters" of the different congregations, and that the "leading characters" of the Methodist church would join in fencing all the lot intended for the burying ground, "but, there being no "leading characters" of the Baptist congregation, they had no report as to them!"

Still meeting in the brick courthouse, the congregation began to talk new church-building again in May 1813. This activity proceeded to go beyond the "talk" stage, and a committee was appointed to contract for a lot.

One Isaac G. Burnet offered to donate land at the south end of Wilkinson street, but was turned down because of the situation of the land. The group eyed and bought a lot at the "west end of Second street" from D. C. Cooper, however, and paid him $250 for it. (Herein is another cue to the layout of the city at that time, indicating that Second street ended at Perry street. Cooper's lot ran from Wilkinson to Perry.)

In May 1814 proposals were invited for furnishing materials for new church building purposes; contracts were made, and some of the lumber and stone had been delivered, but even though small, the congregation couldn't quite get together to see eye to eye on the site. Some of the parishoners held that the lot location was not satisfactory to them and protested. The trustees met and

voted that it was inexpedient to proceed with the building. Further, they directed that the materials on hand be disposed of. At the spring meeting of the congregation in 1815, the board of trustees was substantially changed, and the new board promptly proceeded to sell the building-material and put out at interest all the money in the treasury.

Whatever lion it was that blocked the path of the building plan, it soon left the path, and in less than a month after the building material was sold, the trustees were resolving again; this time:

"Resolved, That, under the present circumstances of the congregation, they deem it expedient to proceed immediately to build a meeting-house of brick, 34 x 50 feet, agreeably to the plan that has been submitted to the board."

The group was authorized to pay Cooper $500 for his lot on the corner of Second and Ludlow streets, provided he would take back the lot already purchased from him at its purchase price, and if the exchange could be made, it was determined to build on the Ludlow street lot. The negotiation was made with Cooper, and contracts for the house were let in June 1815.

It was to be one story, fifteen feet high, forty-two feet wide and fifty feet long. There was money on hand to pay for it, as thus planned, but a part of the congregation had grander ideas than these modest proportions, and before much work had been done on it, a subscription was opened for "adding a second story to the meeting-house now erecting in Dayton." The amount paid by any person was to be allowed as a credit in the subsequent purchase of a pew. Subscriptions totalled $1,088, and the subscribers 43.

But evidently there were construction problems in those early days too, for the construction of the church was so delayed as to cause an abandonment of the agreement. After abrogation of a subsequent agreement with D. C. Cooper, Joseph Peirce, Isaac G. Burnet, Ben-

jamin Van Cleve and David Reid to complete the work, the trustees themselves proceeded to go ahead with the building.

The plan for the house called for two front doors on Ludlow street, two entrances and one cross-aisle, the pulpit on the west side, about eight feet from the floor, and approached by a flight of winding steps. On the lower floor there were thirty-eight single and four double pews, the gallery was entered by stairs from each front door, and had thirty-two pews in it. The precentor's desk was under the pulpit and was entered from the cross-aisle.

In Brown's history there is a cue to the existing differences of opinion about church music as late as the church's centennial year. He writes: "In that early time, as well as in this centennial year, there were continued and annoying differences of opinion as to who and how many should constitute the choir, and from what position in the church the singing should be conducted. And, as some of the young and a few of the old were not content to have the precentor lead the singing from under the pulpit, the question of the place was submitted to the trustees in 1821, and they resolved:

"That the front seats in the middle block of pews in the gallery should be appointed for musicians; and that persons who were acquainted with the rules of singing have leave to occupy said seats."

For a time this change was satisfactory, but then came the question of permitting the use of a bass viol. The assistance of such an instrument was resisted, but soon it was permitted probationally.

The pews in the new meeting-house were offered for sale on Oct. 4, 1817, and brought $2,980. The following Sunday, the new building was occupied in public worship, with what Brown calls Thanksgiving that "all their plans, contributions and labor had resulted so well at last."

The entire cost of the lot and improvement was $6,961, and it took 13 years in all to get the new meeting

house! Today's churches find some parallel in that time element attendant to building, but see no kinship between costs then and now.

The reviewing eye still scans the times, and comes to rest now on an item overlooked by most church historians, that concerns the bell for the meeting-house at Second and Ludlow. The bell arrived by wagon at D. C. Cooper's store at the south-east corner of Main and Second streets. Cooper himself loaded it onto a wheelbarrow and wheeled it to the building at the next corner west. But the labor was too great, and somewhere along the route he ruptured a blood vessel, and died July 13, 1818, only 7 months after the first service was held in the meeting-house, October 5, 1817.

The congregation prospered and worshipped in this brick meeting-house, and before 20 years had passed, demands were evidenced for a new and enlarged house of worship. The plan submitted was for a church, the floor of which was to measure 50 x 70 feet, with a basement story, and a three-story steeple.

The old house was taken down and the new one erected in its place, facing Second street. It cost the congregation $14,213.18 to erect this building, but it was capable of holding the congregation for 27 years. The first occupancy was in the basement room on October, 1839, and on April 18, 1842 the church building was completed. At this time the trustees reported that the appraised value on the pews was $16,080. The sale of 47 pews netted $12,011 and the main audience room, having been carpeted, upholstered, etc., was occupied for the first time on the following Sabbath.

CHAPTER II

A Congregation Divides

The first rupture within the church, which resulted in the formation of the second Presbyterian church in Dayton, and which eventually took the name of Third Street Presbyterian church, is not detailed in the records, but historians agree that the movement had begun as early as 1835.

Copied into the session book under date of August, that year, is a letter written by Matthew Patton, an elder since 1829, in which he states, that owing to the distracted state of the church, and particularly this one," he desired to be dismissed to the Episcopalian fold.

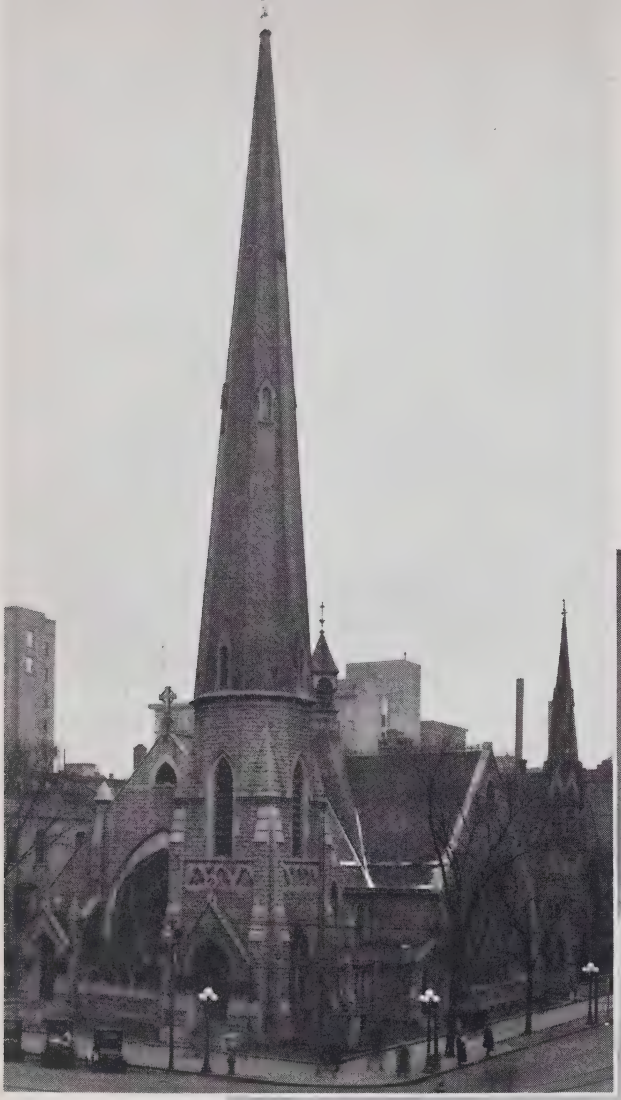
It was in the spring of 1838 that the New School branch separated itself from the First Presbyterian church, but it is difficult to understand how so grave a step should have been taken for causes so slight that church historians cannot agree as to their origin.

In one early book entitled "Presbyterians," written by a Dr. Mayes, the cause is explained in the following manner:

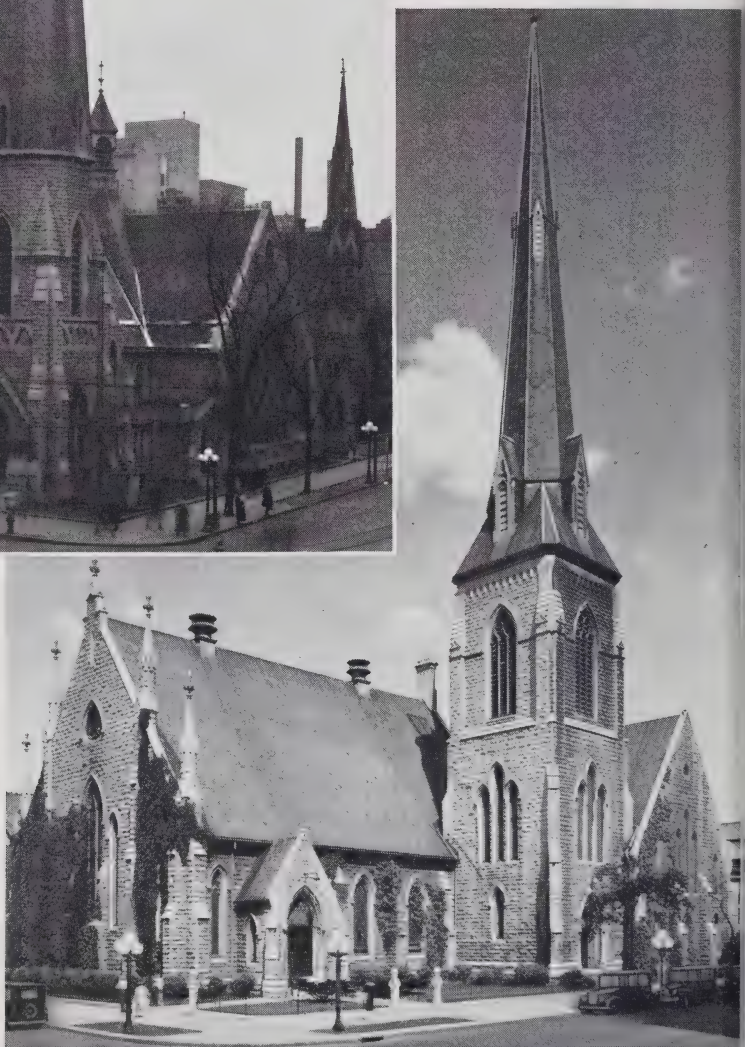
"It was due to a mixture of religious zeal, human imperfection, sincere purpose and party spirit generated in a good cause."

Col. Edwin A. Parrott, in a historical sketch of the church and its pastors, prepared for and published in the First Presbyteriaan church Centenary Souvenir, wrote:

"So far as this congregation was concerned, the division progressed as follows: March, 1838, a committee,



THIRD STREET CHURCH



FIRST CHURCH

appointed to ascertain the sense of the membership, reported that 'the members of the church and congregation, the population of the town, and the desire of many members to be set off as a separate church indicate the duty of immediate and appropriate cooperation in this design.' A little later session declares its loyalty to the General Assembly in session in the First Church of Philadelphia, and to the Synod of Cincinnati and Miami Presbytery.

"Then a roll was made of one hundred and fifteen names, who would remain in the old home; and finally a list of seventy-two names who would go off, and these by the general order of Presbytery were stricken from the rolls of the First church. These members, headed by Peter Odlin and John Steele, organized the Third Street church."

A complete history of the Third Street church is handled separately. See pages 36 to 45

Continuing his discussion, Colonel Parrott wrote: "They (the Third Street church) set up a claim to an interest in the property of the congregation which they had left. Here was a fine chance for a litigation, to the great reproach of religion. But the matter was turned over to two wise and pious elders, Job Haines and John Steele, and although the justice of the claim was persistently denied, it was finally settled by the payment of $1500 to the New School people, raised by subscription among the First Church members. When we recall that our congregation was then involved in the expense of building a new church, the old meeting-house being already torn down, we may well be proud of this action of our church-fathers, who so closely followed after "the things that make for peace."

If there was any soreness in the wound left by the split in the church, it eventually healed . . . how soon, historians have neglected to mention; but when the First

Church celebrated its 100th birthday, the Third Street pastor, Rev. Edgar Work, gave the assurance in his message to what he called "Our Mother Church."

Rev. Work wrote:

"More fair than any of her daughters seems our mother church. One hundred years of her life have passed into history, yet her bow abides in strength, and with the vigor of youth and the vision of faith she looks forward still to many useful years, which shall be gathered up like ripe fruit, as the years past have been, at the right hand of the Most High. . . . As the eldest child of the First Church, we come to this centenary to testify that we are proud to have descended from such a parent.

". . . The origin of the Third Street Church is part of your history. Those were stirring days, times that tried men's souls. If mistakes were made, as doubtless they were made, let us be willing to say that they were largely the mistakes of an age in which men found it not easy to make compromise and concession. That band of more than seventy Presbyterians who withdrew in 1838 to form the new organization, carried with them as they had received from your teachers, every essential element of Presbyterianism. Through strife and misunderstanding it was the evident purpose of God to expand his work. Happily the unfortunate division has long since been healed — and though one may yet hear now and then an old citizen speaking of your church as the 'Old School Church', this is no more than a faint reminiscence of a day of which the younger generation has neither memory nor comprehension."

Colonel Parrott, in his early history of the First Presbyterian Church, points with pride at a great revival experienced in the church in 1843, "when sixty members were added on examination," and says that shortly afterward, the brick meeting-house "which had so long sheltered our people gave way to a more stately structure."

This new building was erected on the old lot and faced Second street. It measured 50 by 70 feet at its

foundation, with a basement and a three story steeple. The church was dedicated at services held in the basement, on October 26, 1839. Forty-nine of the eighty pews were sold in April of 1842, twenty-one were let out on rental, and the others reserved for free seats. This main room was not occupied until that date.

The building-cost figure is established at $14,613.08 in church records, which explain that only about $8,000 of the amount was raised by subscriptions and a debt of $3,000 was left on the church "but taken up by loans from various members."

The pastorate of Rev. Barnes was terminated in April 1845, but such was the devotion of some of the members, that on his resignation, a new church was organized by the Presbytery in February 1846, and the call given to Mr. Barnes.

Rev. Barnes did not accept the call, but preached at the new church, named the "Central Church." This church remained active only a year, and in April of 1847, the Presbytery dissolved it and attached it to the First Church.

Dr. W. C. Anderson succeeded Rev. Barnes in the pastorate, and began his ministry in February of 1846. Early in 1849 ill-health made it necessary for him to cease preaching for a time and the minutes report that "after much prayerful deliberation, session unanimously concluded to let the pastoral relation continue in the hope that our pastor may return, with health restored, to resume his labors."

It was at that time that a movement was instituted for a mission church, and at the suggestion of Dr. Anderson, Rev. F. T. Brown of Madison, Ind., was engaged as supply pastor for six months and "missionary to prosecute the work of building a mission church."

Rev. Phineas D. Gurley was installed in the pastorate in April of 1850 and was fated to see, in the early days of his pastorate, some dark times. Many members withdrew from the church on October 19, 1851 and imme-

diately organized the congregation of another, known as Park Church.

No blame for this split is put on the new pastor in any historical account, the addition of 100 members on examination and fifty on certificate witnessing the success attending the pastorate. On January 29, 1854, by order of the Presbytery, Rev. Gurley declared the pulpit vacant, and the following Sunday preached his farewell sermon. He went from Dayton to Washington, D.C., where he was the spirtual counselor and trusted friend of Abraham Lincoln. Rev. Gurley was present at Lincoln's bedside at his death, and preached the funeral sermon in the White House.

A young man of 24, James H. Brooks, succeeded Dr. Gurley in the First Church pulpit and was ordained and installed April 20, 1854.

Two years after his assignment, a group of members were led off by William King, Sr., and Elder Williams, and founded the Miami City Church, later known as the Fourth Presbyterian church.

After three years in the Dayton pulpit, Dr. Brooks asked that the church building be enlarged because, according to Colonel Parrott's account, "he alleged he was hampered for want of room here to receive those who might be brought in, room for the destitute in the streets and alleys of the town; for God's poor."

But it was a period of "hard times," Colonel Parrott notes, and "the necessary subscription was not accomplished." So when a Louisville church made a call to Dr. Brooks, he decided to accept it. The congregation made a determined and successful opposition and perhaps, held out to him some strong assurance of their purpose to enlarge the church. But no substantial progress had been made toward that end up to February 1858, when a call came to him for the important Second Church of St. Louis, and he announced his fixed determination of accepting it. He closed his work here February 14, 1858.

Colonel Parrott took the liberty to compare Dr. Brooks

with his successor, Rev. Thomas E. Thomas, who began his pastorate in Dayton on April 12, 1858. Rev. Thomas is described by Colonel Parrott as "in some respects, a great contrast to Dr. Brooks. When invited here, he was 46 years old and in the prime of his powers. . . . By this time the friction between the state over the slavery question had inflamed the public mind to the danger point, and the dread portents of war appeared on the horizon. The political unrest had affected the church as well. Perhaps his record on the questions now disturbing the peace of the church had something to do with his call here. From his youth, Dr. Thomas was an outspoken anti-slavery man."

Records show that during Dr. Thomas' pastorate, in 1867, the church enlargement question was raised again, and resulted in decision to erect an entirely new structure. In May of that year, the trustees were authorized "to tear down the old house and erect such a building as in their opinion would meet the demands of the congregation."

This building cost about $100,000. Money for it came from several sources. A legacy provided $7,000, and the sale of the Fifth Street graveyard netted $24,000. The balance was raised by subscriptions among the congregation. (The old graveyard had long ceased to be used for a burying ground, and was, by order of the congregation, platted and sold in 1869.) While the old building was being razed and the new one erected, the congregation met with the Baptists on Main street and with other Presbyterians at the Park church. Services were held in the lecture room of the new building in December, 1869, and a year later the upper room was finished and furnished for Sunday services.

Late in 1869 union services were held by all Presbyterian churches for a week's period and a joint communion in the Third Street church was a Thanksgiving service dedicated to the union of the Old and New School branches.

Dr. Thomas served the congregation from 1858 to 1871 and established a record of tenure for the first 100 years of the church's history in Dayton. He left the pulpit here in the spring of 1871 after his election to the chair of New Testament Greek and Exegesis in Lane Seminary. Dr. Thomas died in Cincinnati Feb. 2, 1875 and was buried in Woodland cemetery here.

In writing of his demise, Colonel Parrott eulogizes:

"I need add no words to this notice of him in this presence. This stately structure (the building still stands today at Second and Ludlow streets and houses the congregation of the Central Reformed church) is his monument, and as long as its stones shall stand, shall tell the tale of his labors, his influence for good, his zeal and his success. Here are many to whom he opened the doors to church membership, many more whom by the rite of baptism he recognized as children of the church, and not a few to whose measureless grief at the loss of our dear ones — some the victims of cruel war — he administered the consolations of our holy religion."

The First Church's pulpit remained vacant for a year after Rev. Thomas left. Rev. John McVey was installed as pastor on October 22, 1872 and after a service of two years was dismissed by the Presbytery at his own request. Rev. George A. Funkhouser (not a Presbyterian) of the Union Biblical Seminary supplied the pulpit for many months and in the summer of 1876, Benjamin Warfield, a recent graduate of Princeton, was invited as supply pastor with a view to his regular settlement. But a throat trouble that threatened to become serious caused him to hold the call for a time, and he was forced to decline the invitation eventually, at the suggestion of specialists he consulted.

Before the church could secure a regular pastor, the building was so damaged by fire on August 15, 1876 that it was closed for repairs. The congregation met with members of the Third Street Church during this time, and encountered a problem similar to that they had left

behind at the fire-stricken church. This church also was without a pastor. The minister here was absent on a long vacation.

Rev. Leigh Richmond Smith, who had been recommended by Rev. McVey, had been invited as supply pastor for the First Church and preached his first sermons at the Third Street Church. He returned later under an engagement to supply the church for six months, and in the following March accepted the First Church call and was installed October 7, 1877. His work marked him as a good organizer. Under his administration, the entire male membership was assigned to various committees for carrying on the church work in all departments. The young people's meeting and the Dayton View mission were started in his time. Presbytery dismissed him December 20, 1880, and he preached his farewell sermon Oct. 3.

Securing a successor was an uphill battle. A proposition that the congregation of the Park Church be absorbed grew out of the church's financial embarrassment in 1878-79. The invitation was issued, but declined in a congregational meeting.

Efforts to secure a Dr. Worrall, then of Chicago, as pastor failed; but Rev. Prentiss DeVeuve served as supply pastor and was installed, albeit at a late date, on April 20, 1884.

Colonel Parrott, reviewing the first 100 years of the church, regards Dr. DeVeuve's pastorate of nine years as "in some respects the most remarkable in our history." "The last years of that preceding were marked by constant deficits in the revenues of the congregation," he writes, "and Dr. DeVeuve found at coming, our property under mortgage for $2,500. In the treasurer's report two years later appears this item as 'paid'. The next annual report shows an outlay of some $1,200 for renovating and frescoing the main room. A considerable expense was also incurred in fitting the room to receive a new organ, and all these sums, aggregating about $4,000 were provided by the congregation without incurring a debt."

Dr. DeVeuve died while still in the service of the First Church, on September 27, 1899. He was succeeded by Rev. Maurice E. Wilson, who began his pastorate on March 23, 1890.

Rev. Wilson continued as pastor and was the presiding clergyman when the church celebrated its 100th anniversary in 1900.

As he stood on that threshhold 50 years ago, Colonel Parrott, an able historian for the church he served as Elder, looked backward and wrote:

"Looking back from this height to the cabin-church in the dim distance, we see the road along which the congregation has come, rugged in places and difficult of travel, but never foul with mud, never turning out into the wilderness on either side, a road solid and straight. In all our history there is no incident for which we should be ashamed or which needs an apology."

CHAPTER III

Into The Second Century

Historians, had they possessed the power to see into the future 50 years ago, at the turn of the century, could have continued on Colonel Parrott's theme of the roadway and used practically the same terminology. For the roadway followed during the first part of the twentieth century likewise was "rugged in places and difficult of travel." However, success of venture was the pot-of-gold at the end of the rainbow.

The lean years were not completely over, but they were abating, and the way, although pock-marked by two great wars and a serious financial depression, led to the fulfillment of the dream of a "Great Community Church" doing a masterful job in a rapidly expanding community.

The outstanding development in the Presbyterians' third half-century in Dayton was the reunion of the two vast Presbyterian churches, located within one city block of one another in downtown Dayton, in 1919. This step was great, not only in that it concentrated the organizational power within one unit, but that it erased any shadow that might have remained in the records over the split in the congregation 81 years before, over the Old and the New School thought.

The reunion brought together the Mother Church, or First Presbyterian Church, and the offspring, the Third Street Presbyterian church, which had been organized in 1838 by 68 members, who withdrew from the First church during the controversy over the schools of thought.

The Third Street Church, at the time of the reunion worshipping in the handsomely-spired edifice at the southeast corner of Third and Ludlow streets, had continued its growth amazingly during the 81 years of its separate life. Its congregation had been served by 11 pastors, all men of outstanding pulpit and organizational ability.

At the time of the merger, the Third Street Church had a membership roster of 630 names, and the First Church, 516 names. This gave the resulting church-membership of the two merging bodies a grand total of 1,146. It would have been reasonable to anticipate that this vast membership-total might suffer losses of major import, but the church always has been able to keep the enrollment totals high, so that now, as this history is being prepared thirty years after the merger, the membership in the church stands at 2,694.

Maintaining this high level in membership wasn't an easy task. Success didn't come as the result of sitting back on the heels and waiting for folks to knock at the door to ask for their acceptance as members. It came only as the result of consistant effort . . . effort paced by the church's official family and the membership as well.

By and large, success rewarded the greater part of these efforts, and encouraged even greater effort. Thus, when it came to making the decision on the erection of a suitable building to house the combined congregations, it wasn't difficult to plunge . . . to take a chance on the future, come what might, and put up a magnificant structure that could be expected to take care of the church's needs both comfortably and adequately, for many years to come.

This building, erected in 1924-26 on West First street between Wilkinson and Perry, now, in 1949, the church's sesqui-centennial year, is still one of the outstanding architectural masterpieces in the over-all picture of Dayton.

But we are ahead of the story. Back in 1901 all this wasn't even a dream. The membership-rolls at the First

Church stood at 465 and note was taken in the Session records of the heavy enrollment at the Bethel Mission school.

Yet the church wasn't satisfied with its membership totals. This wasn't kept secret, either; for the clerk of that period, J. T. Tuttle, wrote in winding up the year's record:

"There has been no unusual religious awakening in the church year and no difficulties that are peculiar."

Evidently the church continued to live a smooth, uninterrupted life during those early years after the turn of the century, for the official records include naught but the most routine of reports. Even into 1904 the Session clerk was dwelling on the membership and wrote in his narrative:

"Attendance was sustained throughout the year, except during the severely inclement winter weather."

But despite the bad weather, the membership jumped to 518; but there is no record made of what effort might have been responsible for adding the new members. And the membership continued to grow, and by April 1907, it stood at 570.

A great part of this success was due to the work of the pastor, Rev. Maurice E. Wilson, who served for 29 years, and established the record for length of time in the church's pulpit. Prior to that, it had been held by Rev. Thomas E. Thomas, who had been in the First Church pulpit from 1858 to 1871, or a period of 13 years. Before him the record-holder had been Dr. Welsh, the doctor-pastor who had first served the church, and held the pulpit for nearly 13 years.

There was no such history of pastorate in the Third Street Church. The records show that Rev. J. H. Montgomery, serving the congregation 18 years, from 1871 to 1889, was the only pastor who stayed longer than eight years in the pulpit. Rev. C. A. Campbell stayed eight years and Rev. Edgar W. Work, seven years.

But buried in the beautiful script of these rather colorless documents of the early 1900's, under date of

Wednesday, March 31, 1909, is a clear, though brief, hint of what was in the wind for the future. This is the first record of a recommendation for consolidating the two downtown Presbyterian churches.

This record, a typewritten document signed by the three officials of the First Presbyterian church, but by only two of those from the Third Street Church, is pinned to the session minutes with a common pin, and shows that the matter was given careful consideration, by the deletions and the overwriting with pen and ink.

The words of the recommendation tell their own story. They are:

"Inasmuch as the Official Boards of the Third Street Presbyterian and the First Presbyterian Churches of Dayton, Ohio, have been considering in an informal way the matter of a consolidation of said churches,

"Resolved, That it is the sense of said official boards that this is desirable, under such conditions as would advance the Kingdom of Christ and the cause of Presbyterianism in this city; that the details of consummating said consolidation would be numerous, delicate and difficult of solution, but not insurmountable; that said Official Boards of each church hereby record the courteous, high-minded, and Christian spirit of the other in the consideration of this most important subject.

"That it is the hope of said Boards that sometime, under Supreme direction, such consolidation may be happily consummated.

"Be it further resolved, That it is the feeling of said Boards that now is not the opportune time to attempt to effect said consolidation, or to bring the subject formally to the attention of the congregations of the respective churches, which are the final tribunals to settle the matter, and that the subject be now dismissed.

"Be it further resolved, That owing to the publicity given the subject this expression be entered upon the minutes of the board of each church."

Signers of this document were:

Edward Breneman, clerk of the Board of Elders, First Church; N. S. Ramsey, president, Board of Trustees, First Church; O. C. Graves, president, Board of Deacons, First Church; Frank R. Henry, clerk, Board of Elders, Third Street Church and W. C. Kennedy, president, Board of Trustees, Third Street Presbyterian Church.

Shortly after the appearance of the document regarding the proposed merger, there is recorded in the session book the decision to sell the Bethel Mission property, because it no longer was adequate for the program carried on there. The church's official family was determined to erect a new chapel building in North Dayton at the corner of Webster and Herbert streets, but was just as determined to sell the old building at the price they agreed was adequate. That price was $3,800. This decision was voted at the session's meeting of October 27, 1909, and the new chapel was built the following year. The record further notes the acceptance of Rev. J. E. Hartman of Delta, Ohio, to take charge as stated supply at Bethel chapel at a salary of $900 per year. Out of this annual wage, Hartman further agreed:

"To use the parsonage, and provide fuel for heating, it being understood that he takes charge of the heating-plant and heating of the church-rooms whenever necessary."

Community responsibility of the church was beginning to be taken seriously in 1911, as noted in a paper presented at a session-meeting by two of the Elders, A. M. and H. G. Kittredge, shortly before Christmas that year. This paper, likewise, bore reference to the Bethel chapel and was prompted by dissatisfaction over the chapel's progress.

It reads, in part:

"We believe the work at Bethel Chapel is not progressing as it should, in view of the opportunities that are presented in North Dayton at the present time. We believe every community needs something out of the

ordinary line of church work. The old methods that have been in vogue for years will not attract the young men and boys at the present time. There are a great many young men in the neighborhood of Bethel chapel who are in fact only boys, and need something to attract them and occupy their leisure-time hours, which would otherwise be given up to questionable amusements. This applies particularly to the winter months. Last summer the boys' gardens in North Dayton were started with most excellent results. Many of those boys were taken from homes whose environments were anything but the best, but it gave them opportunity to show that there was something in them worth cultivating.

"The National Cash Register Company has developed this plan of work and made it a source of extreme benefit by educating these boys, first in Kindergarten, then in the boys' gardens, then bringing them into the factory and making mechanics of them. This has been done without any religious influence being brought to bear upon them, which, we feel, while a step in the right direction, is not sufficient . . .

"Bethel Chapel at the present time possesses a splendid plant, but it is not complete, and has not the essential features connected with it that will make the work in North Dayton the success that it should be. The large basement was constructed so that it can be used for a gymnasium. It can also be used through the winter months as a meeting-place for the boys in connection with the gymnasium. The girls can also be taken care of at stated hours. The gymnasium can be used for a girls' cooking school; sewing-schools can be established; and also possible is a boys' and girls' library such as will furnish eductional reading for all of these, that will give their young minds a chance to develop and realize the possibilities that lie in them . . . "

It was a broad-minded view that was taken by the men who recommended such a move, as evidenced in the latter paragraphs of the document that dealt with the

possibility of developing the youth so served by this social program into active Presbyterians.

Officials of the church were still apologizing in 1911 for the lack of any tremendous membership increase, and noted there were "unusual losses again this year by death and removals."

But the congregation, and the town as well, had other trouble ahead that could not be foreseen. This was the disaster wrought in Dayton by the 1913 flood, that left a $100,000,000 damage in its wake . . . much of this in the heart of the downtown business district.

The flood played no favorites in its burst through the city. The "Houses of God" fell before its mammouth strength, just as other man-made buildings would tumble or burn. But the "never-say-die" spirit was manifest, and the churches girded their loins after the flood waters had receded, gathered up their tools, and started building again. Material things were easy to replace, and the spiritual things, that had been as great a part of the church as the mortar and walls, had been strengthened by the flood experience, so the task was far from insurmountable.

The building housing the Third Street congregation suffered the greater loss. One entry in the Third Street session-book under date of March 25, 1913 is pathetic, albeit brief, and is worthy of making a part of this official record. It reads:

"Flood visiting Dayton on this date rendered such damage to our church that our work in all its departments was wholly suspended until April 21. Damage necessitated re-flooring both auditorium and chapel, and complete over-hauling of heating and ventilating systems. Flood destroyed practically all the furnishings, books, library, etc."

Should the First Church session-record be depended upon for the story of flood damage to the edifice at Second and Ludlow streets, sages would be needed as interpreters. Minutes of the session are shown for March 24, the day

before the flood hit, but pass directly into the minutes for the April 13 meeting, without one word of explanation for the lapse. Furthermore, the April 13 minutes take cognizance of the flood damage at Bethel Chapel and at the Park church, but make no mention of what happened at Second and Ludlow. Neither is the flood mentioned in the session-record narrative covering the entire year's work. And isn't it hard to imagine a flood missing a church at one corner and then swooping on to the next corner, where it so seriously damages another church?

But although no over-all damage is reported, it is recognized that some loss was sustained by the First Church, for minutes under date of May 4 note that a letter from the Century Company about supplying hymnals to replace those "lost in the flood" was read.

Again on June 4, 1913, the session recorder bowed to the inevitable and wrote:

"On motion it was decided that, owing to the disabled condition of the church, and the necessity of repairs, we do not hold preaching services during the pastor's vacation, but concentrate energies upon the Sabbath Schools and weekly prayer-meetings."

World, state, and local conditions are reflected again in the church's life in the early months of 1918. Although the world was centered around the battlefields in Europe, reverberations were being felt in the remote places, showing up in a scarcity of items that had grown to be vital to the every-day living of the citizens. There was a serious shortage of coal and other heating elements, as the drag on them increased with the decreasing coalpiles.

The winter was bitter, and it became necessary to cut back on gatherings for which large assembling-rooms would have to be heated. This condition is noted, although not embellished, in the session book for the period covering January to March 1918. The record states it simply:

"For conservation of fuel and light, evening worship was in union with the Central group of churches at the Third Street Presbyterian church."

However, this was a bitter pill to swallow, for exception was taken to the continued practice of keeping open the "saloons, breweries, moving-picture shows, and theaters, some of which are operating in Dayton seven days a week."

In taking action to accept officially the plan of Union Services to conserve fuel, the session drafted a protest still spread upon the minutes under date of January 16, 1918 in which it points out:

"We desire through the committee appointed by the Ministerial Association to emphasize vigorously to the Fuel Commission this protest. The fuel conserved by the churches throughout Dayton should in present conditions be devoted, in our judgment, to domestic, school and other industrial and commercial purposes."

Throughout these first two decades of the century, Rev. Maurice E. Wilson continued in the pastorate; but on Feb. 23, 1919, he preached his last sermon at the First church. A clergyman who gave 29 years to one congregation was deserving of more than a genial goodbye, and it is not unreasonable to expect that the recorders of the day should be free with words in describing their feelings and those of the church toward him.

Rev. Wilson's swan-song, as written in the session minutes, unfolds here:

"Dated Sabbath, Feb. 23, 1919: This being the last Sabbath of Dr. Wilson's pastorate of 29 years, the session ordered the following minute spread upon the records:

"Dr. Maurice E. Wilson, a servant of God, in the dawn of his ministerial career, hearkened to the call of the congregation of the First Presbyterian church of Dayton, Ohio on March 23, 1890.

"Now, at his request, after 29 years of faithful service, the tie is being broken to enable him to engage in other work. Only because he has taught us to seek the will of God can we grant this.

"These score-and one-half years, his best, have been part of the home-life of this people for: Doctor Wilson

has administered the rite of baptism to our children; Doctor Wilson has united our young men and women in the holy bonds of matrimony; Doctor Wilson has, with tender words of comfort and consolation performed the last sad rite when our loved ones have left us; yet greater than these, he has preached the unsearchable riches of Christ faithfully, fearlessly, appealingly.

"We have been proud of his scholarly presentation of God's Holy Word. We have been proud of his leadership in the councils of the church.

"As a friend he gave us: 'That best portion of a good man's life, his little, nameless, unremembered acts of kindness and of love.'

"We have been proud of his citizenship; no public duty was shirked by him, — serving with fidelity, and recognized wherever duty called; especially when such calls involved the alleviation of the suffering of his fellow men.

"As a minister, Doctor Wilson's long service to our congregation is part of the memory of each fireside circle; his wise counsel, able direction, and tender ministration having been ever ready.

"Therefore, be it resolved that in regretfully accepting Doctor Wilson's resignation, we do assure him that our prayers and good wishes will follow him in his new work, and we especially commend him and his family to the loving care of an All-wise God and the Christian Fellowship of all, wherever their lot may be cast."

One month after Rev. Wilson left the First Church pulpit, the merger of the two churches, the First Church and the Third Street Church, was ratified by the congregation of both participating churches. The vote was taken at a meeting of the congregation of both churches on Wednesday, March 19, 1919; and following adjournment of the Third Street church congregation meeting, some 50 or more members of the First Church congregation went in a body to exchange greetings, and announce the action of their respective groups in ratifying the merger.

Newspapers took conservative notice of the action and fully reported the meeting, but a page in the First Church calendar, dated Sunday, March 23, 1919, tells the story so well that its words belong in this permanent record. This is the story, as told in the church calendar:

"The First Presbyterian Church of Dayton, after a continuous existence of one hundred and twenty years, and the Third Street Presbyterian Church of Dayton, after a continuous existence of eighty-one years, decided, last Wednesday night, to unite as one organization.

"There is always much sentiment associated with church buildings, especially when several generations of the same family have worshipped there, and expressed their religious life through the activities of a particular organization. Every part of these church buildings is dear to the heart of someone. How fine, then, is that Christian spirit that surrenders all these sentiments and associations for the sake of the new organization, and the purpose to achieve larger things for God. The very unselfishness manifested in this union is prophetic of the success of the united church.

"The merging of these two churches, so long identified with the religious life of Dayton, is not due to any loss in membership or financial resources in either church. They are both growing churches. The purpose that brought about the merger is that they may do a greater work as a united organization than they could do as individual organizations. The spirit of our day is not competition between churches, but co-operation. And it is the feeling of the membership of these two churches that by uniting their forces and their resources, and by the erection of a new church building, modern in design and equipment, they will be able to accomplish more for the God whom they serve than they could possibly do as individual churches."

The name of Westminster was chosen for the church after the merger because this name had been so closely

associated with the history of the Presbyterian Church for more than two and a half centuries. In 1644 the Parliament of England called together a number of ministers and laymen to consider a restatement of the doctrines of the church. These men met in Westminster Abbey, London, and entered upon a most devout study of the Bible and its doctrinal teachings. They continued in session for several years and as a result of their profound studies, they put forth what is commonly known as The Westminster Confession of Faith, the Shorter Catechism, the Longer Catechism, the Directory of Worship, and the Form of Church Government. While the Presbyterian Church was already in existence at that time, yet its creedal beliefs were never so definitely stated until this meeting. From that time on, with slight modifications, these teachings put forth by this assembly at Westminster Abbey were accepted as the basis of the beliefs and form of government of the Presbyterian Church.

Rev. E. W. Clippinger, pastor at the Third Street Church at the time of the merger, who had asked Presbytery to release him when the Third Street Church closed its doors, continued as head of the new church, and remained in its pulpit until October 1922, when he vacated the pastorate. Dr. Wilber C. Mickey delivered his first sermon as stated supply pastor at Westminster the day before Christmas, 1922.

Dr. Mickey, as interim pastor, preached his last sermon at Westminster, on Sunday, Nov. 25, 1923. During this period, Dr. Mickey held the church together while a busy pulpit committee sought throughout the church to find an acceptable pastor who would have to face construction of a new church building and the welding together of the merged congregations.

CHAPTER IV

The Third Street Presbyterian Church

1838 - 1919

The New School Group, that severed itself from the First Presbyterian Church in 1838 and formed the Third Street Presbyterian Church, found itself launched on a way that was rugged then, and destined to be rougher, in spots.

At the very onset of the new church activity, there was considerable consternation within the congregation as to the site on which the new church should be located. As noted in the Trustees' record, fifty-four of those who voted were open-minded on the location, these agreeing to stand by the decision of the majority. However, seven men, David Stout, William Roth, Henry Van Tuyl, James Stover, John Mount, Samuel Doyle and George Hatfield held out for a location "on the corner opposite Dock Steele."

Evidently "Dock's place" was on one of the corners of Third and Ludlow streets; for the seven who held out for that location won in the final analysis; and at a later meeting of the trustees, it was voted to buy lots on the southeast corner there, on which the church should be built. This decision was not made so rapidly, however. The records note that the men who had subscribed a fund of $7,437 to build the church met again on March 1, 1838, to review the several sites presented, but failed to act, except for the appointment of John Steele (the same one referred to in the record as "Dock" Steele), Peter Odlin,

A CHURCH SERVICE

and Nathaniel Wilson, as a committee to examine the sites and report back the following week. The action followed at this stated meeting, and the same three men were chosen to adopt a plan, receive donations and subscriptions, and carry out the purposes of the original subscription.

The entry in the record under date of April 20, 1838, makes it all sound so easy. "The west half of Lot 160 was purchased from John Dodson for $1,500, and the east half, from H. G. Phillips for $1,200, or a total of $2,700. The plan was adopted and contract made for building . . . and the house finished." That is the way the record reads. but it wasn't as simple as that. Another entry specifies that the building was "commenced" in April 1838 and "finished" Jan. 23, 1840. Even so, the trustees record that the basement was first occupied for Divine Services on March 18, 1939 and the building, although finished in January 1840, was not dedicated until March 25, 1840.

Shortly before the building was completed, the trustees took great care to note that a compromise was effected by a committee from the Third Street Church and the First Church congregation by which the sum of $1500 was agreed to be paid for the release of those holding pews and interest in real estate at the corner of Second and Ludlow, where the First Church stood. This helped to reduce the debt that hovered over the fledgling church, but it was not sufficient to wipe it out entirely. The cost of the site and the building was $17,480.70, but the debt had been reduced to $7,935.66 on Feb. 12, 1841.

Still somewhat familiar are the names of those first pew-holders in this church. Listed as the first to buy pews are: Henry Protsman, Dana Z. Peirce, Peter Voorheis, Robert C. Schenck, E. W. Davies, James Grimes, E. M. Burr, Joseph Kennedy, Silas Broadwell, Abram Darst, Daniel Keifer, Joseph W. Davidson, Henry Strickler, F. C. Estabrook, Peter Odlin, George A. Hatfield, Ebenezer Fowler, Joel Estabrook, J. A. Stover, Elisha Brown, T. R. Clark, Joseph Davidson, Nathaniel Wilson, John

Folkreth, James Brooks, William Eaker, Maria Bacon, I. N. Patridge, George B. Holt, James Perrine, Samuel Forrer, John Steele, McDaniel Waggoner, D. K. Este, J. W. Van Cleve, George C. Davis and J. W. Stiver.

Rev. Randolph Stone, who came here from Cleveland, was the church's first pastor, having served the congregation as supply pastor up until Oct. 1, 1839; and on that date was invited as stated supply for the church for one year at a salary of $800 a year. This relationship was acceptable and continued until Oct. 1, 1840. However, in July of that year, the congregation let its feeling toward the pastor be known when it was resolved in motion form by Peter Odlin and seconded by D. M. Curtis that Stone's invitation be extended for another year from October 1840 at the same salary. When the vote was called for, one congregation-member, T. R. Clark, voted "aye" . . . alone. Nay-votes were even cast by the men who presented the motion and gave it second, plus 24 others.

Everything must have been "cut and dried", for at the same congregational meeting, an invitation was given to Rev. John W. Hall of Galatin, Tenn. as stated supply for the church for one year beginning Oct. 1840 at a salary of $800. Rev. Hall came to the pulpit here on Nov. 8, 1840 and remained until 1852. During his pastorate the church was incorporated (March 27, 1841) and officers elected. That first slate included James Perrine, Edward W. Davies, Nathaniel Wilson, Peter Odlin and Charles G. Swain, trustees. At the same time Rev. Hall was unanimously elected pastor and given a salary of $1,000 a year.

Successor to Rev. Hall was Rev. George P. Tindall, elected in Feb. 1853 and paid a salary of $1,000 a year. It was at the congregational meeting in January 1843 that the trustees asked that something be done immediately about the church's debt of $4,000 "and accumulating interest," and recommended that a committee be appointed to obtain subscriptions to liquidate that debt. Pews were sold on April 6, 1844, and their sale brought

$3,000, but it was not until the following week that a committee comprising Messrs. Este, Davis and Davison was named to raise the money to "liquidate the debt."

Apparently their efforts were successful, for in August of 1853 the church voted to extend its activity by building another Presbyterian church on Jefferson street south of Fifth, on a lot which had been purchased for $4,000. A sum of $7,390 was subscribed to pay for the lot and building, but rough waters were ahead. Only seven families within the Third Street Church agreed to go as a colony to the new church, and finally, on Dec. 7, 1853, the proposition was abandoned, and the money subscribed for the new church building set aside in trust, as received from individual subscribers to build a church "which shall only be organized as a Presbyterian church in connection with the Dayton Presbytery."

Rev. Tindall asked for release from the pulpit in March, 1857, but remained on until October. Meanwhile, in May of that year, the trustees voted to enlarge the church.

Rev. Thornton A. Mills was "called" at a stated salary of $1,500, to succeed Rev. Tindall, but declined, and in September 1859, the call was given to Rev. S. G. Spees, who came from Milwaukee, at a salary of $1,600 a year. Apparently things ran smoothly for the trustees, for their record shows the next entry to be under date of April 26, 1865, when Rev. Spees resigned because of ill health. The congregation was asked to vote for a new pastor again on Dec. 6, 1865. Thirty-nine voted in favor of Rev. Rollin A. Sawyer of Newark, Ohio, and four for Rev. W. S. Karr of Brooklyn, N. Y. By this time the pastor's salary had been raised to $2,000 a year.

Sawyer began his pastorate in February, 1866, but remained only a year. In 1867 the church employed Rev. Joseph B. Little as stated supply.

In June 1869 the trustees were proclaiming that something had to be done about the church, and four propositions were laid before the congregation. They were:

(1.) Remove the gallery, remodel the church, and get a new organ. Cost $20,000.
(2.) Take out one side wall and the front of the building and increase the length and width of the building. Cost unestimated.
(3.) Remove the building and erect a new one.
(4.) Sell the building and lot and locate a new church on Jefferson street south of Fifth.

The group chose the No. 3 proposal, provided $7,500 could be raised by subscription; and in case of failure, the trustees were to be authorized to procure new furnaces, and erect a building at the south end of the church for an organ, and "buy a good organ provided sufficient funds could be raised."

A committee of five was named to do the soliciting of the membership. On it were: Preserved Smith, Robert M. Steele, Dr. John Davies, E. W. Davies, and J. T. Kenney.

Three years later, the record tells us that expenses attendant on "repairing the church, including organ" were $9,765.34.

In May 1870, the congregation elected three additional elders and three deacons. Elected at that time were, elders: Samuel W. Davies, John H. Winters and E. A. Daniels; deacons: Valentine Winters, D. W. Chancellor, John Howard; but Valentine Winters declined and G. M. Dixon was elected.

Rev. Sawyer resigned in June of 1870 and Rev. J. H. Montgomery was chosen his successor.

At the annual meeting, April 2, 1873, a committee reported that $7,099.40 had been subscribed via the envelope system and recommended its adoption. Claude N. Mitchell was elected church secretary at a $100-a-year salary, and assigned to collect revenue and turn it over to the treasurer.

Things were running smoothly for the church, and in May, 1874, the matter of a chapel to be built of stone, and later a new building, was proposed. The following winter, $17,300 had been raised for the fund to build the

chapel, which left a deficit of only $700. This amount was subscribed in a few minutes' time at the meeting, and the chapel got under way shortly thereafter.

The rotary system for deacons is first noted in the record under date of 1876, when all deacons resigned, and six were elected; namely, A. C. Marshall, David Cooper, R. A. Rogers, C. N. Mitchell, W. W. Smith and F. S. Powell. The question of rotary-eldership was voted on at the same meeting, but the majority of votes was not large enough; and the following day it was agreed that the vote should not be reconsidered.

The chapel was ready for occupancy in 1877; for the annual congregational meeting was held there and the building-committee discharged with thanks.

Meanwhile the matter of a new building was still hanging fire, and by July 11, 1877, could wait no longer. At this meeting the trustees came right out and said they were unable to supply the demand for pews, and recommended a new $50,000 building. Fifteen months later, Valentine Winters, who headed the committee assigned to get the building-fund together, reported that about $35,000 had been subscribed for the new church and asked for further time. There was still no evidence of a new building by November, 1879, and the committee asked to be discharged. It was, and a new group of seven was named and given power to build the church in accordance with their best judgment. The plan was presented for examination the following February (1880) and it was reported that $45,000 had been subscribed to the building-fund. The building, by that time, was to cost $50,475.78. But the committee was empowered to go ahead and the trustees were authorized to sell the old building, and give the proceeds to the committee.

It was Preserved Smith who was the strength behind the motion to donate the furniture and fixtures of the old church to the Memorial Presbyterian church. This church, established on East Third street at Perry, was the first to grow from the Third Street Church. This is the

same church that in this year of 1949 is preparing to move into a new building on Smithville road.

The old church building at Third and Ludlow was torn down March 6, 1880 and on April 12 of that year, excavations for the new building were begun. The first stone of the foundation was laid June 7, 1880, and the last on June 5, 1882. The interior was not finished until the following September. Total subscriptions and sale of the old effects brought the fund for the building to $62,127.18.

It was in 1886 that the church built a Mission Sunday-School in North Dayton, and made Thomas Elder superintendent. This flourished beyond expectation, and shortly thereafter it started looking toward new areas where a Presbyterian church could be established. One was built in Riverdale, and cost the Third-Street Church only $800, an amount donated to help it get started. By 1894, however, this new church in Riverdale was in financial trouble, and sought aid from the parent. Help was asked for a period of six years on the basis of a plan that would provide $600 the first year, $500 the second year, and so on, the amount to be reduced $100 each year. This the Third Street Church agreed to do, and raised the money by private subscription. This church developed into the thriving Forest Avenue Church whose steady growth in service and influence has made it an important part of Dayton's spiritual life.

The Third Street Church lost the pastor who had served it the longest, when in September of 1889, Rev. Montgomery resigned, after an 18-year pastorate.

His successor was Rev. A. A. Willetts, who was better known as "Sunshine" because of his oratorical ability. He drew a salary of $5,000 a year, and remained for five years. It was during his pastorate that the annex to the mission-school was built at a cost of $600. Grafton C. Kennedy was president of the board at this time; and in 1890 when it was time to elect elders, Kennedy and William M. Mills were elected. The same year John F.

Campbell was named clerk of the trustees' board, succeeding W. S. Phelps, deceased, who had served 32 years.

Rev. Willetts resigned in 1894, and was succeeded by Rev. Edgar W. Work, of Wooster, Ohio, who was destined to become one of the church's best-loved pastors. After occupying the pulpit here for seven years, Rev. Work sought to resign to go to a larger church in Cleveland, but the congregation refused to accept the resignation, and it was withdrawn.

In appreciation of his reconsideration, the congregation, "as a token of its high esteem and affection for Rev. Work, subscribed a purse amounting to $1,100 under the personal solicitation of Mrs. John H. Winters, and this was presented to him as a New Year's remembrance," the record notes. With this gift went the suggestion that he, the pastor, take the students' trip to the Holy Land.

Rev. Work sailed on Feb. 8, 1902, and returned the following May.

He tendered his resignation again in October 1902, this time basing it on the illness of his younger son, which was making it necessary for the family to seek another climate. He had received a call from Berkely, Calif., he reported, and when his resignation was accepted here, he left for the pulpit in Berkely.

Eight elders were elected during Rev. Work's pastorate, four in 1895, one in 1898, and three in 1902. The four elected in 1895 were Jno. H. Weller, Charles W. Darst, H. S. Dorsey and A. S. Estabrook. However, Weller and Estabrook declined to serve. Thomas Elder was elected elder in 1898, and in 1902 those elected included Dr. A. H. Dunham, Dr. F. H. Henry, and J. F. Campbell. Four more were added in 1908; their names, John Moore, Charles D. Bidleman, J. B. Walters, and Morris Woodhull, with Moore declining.

Rev. Work was succeeded in the pulpit by Rev. Merle H. Anderson, called here from the Muchmore Memorial Presbyterian church in Philadelphia in 1902. He remained until 1909 when he removed to St. Louis, and

was succeeded by Rev. Charles A. Campbell, who stayed in the pulpit until April, 1917.

In 1911 Dr. J. B. Stewart and Paul R. Lawton were elected elders.

The church was hard hit in 1913, when the rivers to the north of Dayton went on a rampage and deluged the city with the worst flood in its history. Little is said in the record of the damage done, but the annual meeting, held April 27, 1913, was held at the Grace Methodist church "owing to the damage to the church at Third and Ludlow by the flood during the week of March 24."

The flood damage was counted at this meeting and added up to $8,124.83 for the church alone. M. Boyer, John F. Baker and Ralph Adamson were elected elders at this meeting.

By March, 1914, the Third Street church was ready to celebrate its 75th anniversary and at elaborate services took cognizance of the years that lay behind.

Rev. Campbell in his remarks at the service referred to the division of the Presbyterian church into the Old School and New School in 1838, which had led to the establishment of the Third Street Church by 22 men and 47 women, who had been affiliated with the First Church.

He cited another reason for the split, which doesn't appear in any of the church records, but nevertheless existed. "Another and far graver question was forcing itself to the front at the same time," he said. "That was the agitation of the abolition of slavery. The Old School party was the more conservative in its views of that and allied questions. The New School was decisively pronounced against slavery."

When the church marked this anniversary, it counted its tangible value in figures away beyond the original costs. The site, which had been purchased for $2,700, had increased in value to $300,000, and it was too great a task to put an estimate on the building's worth. However, the membership had grown from the original 69 to more than 700.

Newspaper accounts of the anniversary celebration paid high tribute to the church. In one clipping, taken from one of the Sunday papers in Dayton, a reporter wrote:

"From the time of its organization the church has been a tower of strength in this community, and has exerted a powerful influence in directing the policy of Presbyterianism throughout the country."

That anniversary year S. S. King and H. B. Dickson were elected elders, succeeding John H. Winters, deceased, and Platt R. Lawson, who had removed from the city.

Three years later, in April of 1917, by virtue of constitutional provisions in the government of the Presbyterian church of the U.S.A., the rotary system for elders was instituted.

Rev. Campbell resigned that same year, and was succeeded by Rev. Edward W. Clippinger, then pastor of the Tabernacle Presbyterian Church in Indianapolis.

Rev. Clippinger's pastorate was destined to be eventful. For he was to see the church merge with the Mother Church from which it had split in 1838, and to remain on as pastor of the great organization made by the merger.

However, his pastorate ran smoothly, despite all the great work that lay ahead of him. In April of 1918, five elders were elected for three years. They were: Thomas Elder, Dr. Frank R. Henry, John F. Campbell and W. W. Sunderland; also at this meeting the rules were suspended, and on motion of Mrs. Torrence Huffman, Samuel W. Davies was re-elected elder by vote of the clerk, in recognition of the 48 years of continued service he had given the church as an elder.

Committees and boards were considering the wisdom of a merger between the First and Third Street churches, but made no report until a special meeting was called on March 19, 1919.

The merger was recommended at this time, and Dr. F. R. Henry made the motion to put it to a vote. A standing vote was taken and when heads were counted, it was found that 178 were in favor of the merger, 30 against

it. A motion to make the vote unanimous for the sake of the record was defeated, but the majority was sufficient to put the merger across, and a committee of four, Miss Katharine Kennedy (now Katharine Kennedy Brown), A. C. Harned, John F. Baker, and Eugene Kennedy, took the report of the vote to the First Church.

The annual meeting of 1919 found all reports showing the church in "healthy condition." Rev. Clippinger resigned, effective when the church dissolved, a necessary formality, but he remained on after the merger, with the new church, named "Westminster Presbyterian", until 1922. Rev. Hugh Ivan Evans took over the pulpit in 1923.

The 81 years of history for the Third Street Church were not easy, but they were successful. During the long period, its pulpit was occupied by 11 pastors. Its first building was sufficient to house the congregation for 40 years, the second, for 41 years.

As noted in other chapters in this book, the Third Street property was demolished, and the merged congregations met in Memorial Hall for more than two years. The congregation moved as a unit, or "Westminster Church", to the large and beautiful building on First-Street between Wilkinson and Perry. There it stands, an ornament to the city, a source of strength and comfort to the "weary and heavy-laden" — an inspiration to all.

So, as the years move onward, and bring in
their steady sweep,
The days of joy and of sorrow, the time to
praise — and to weep,
Out of the shadows stealing, out of the
silence dim,

We seem to hear if we hearken, our own
beloved hymn: —
"From every stormy wind that blows,
From every swelling tide of woes,
There is a calm, a sure retreat;
'Tis found beneath the mercy-seat."

CHAPTER V

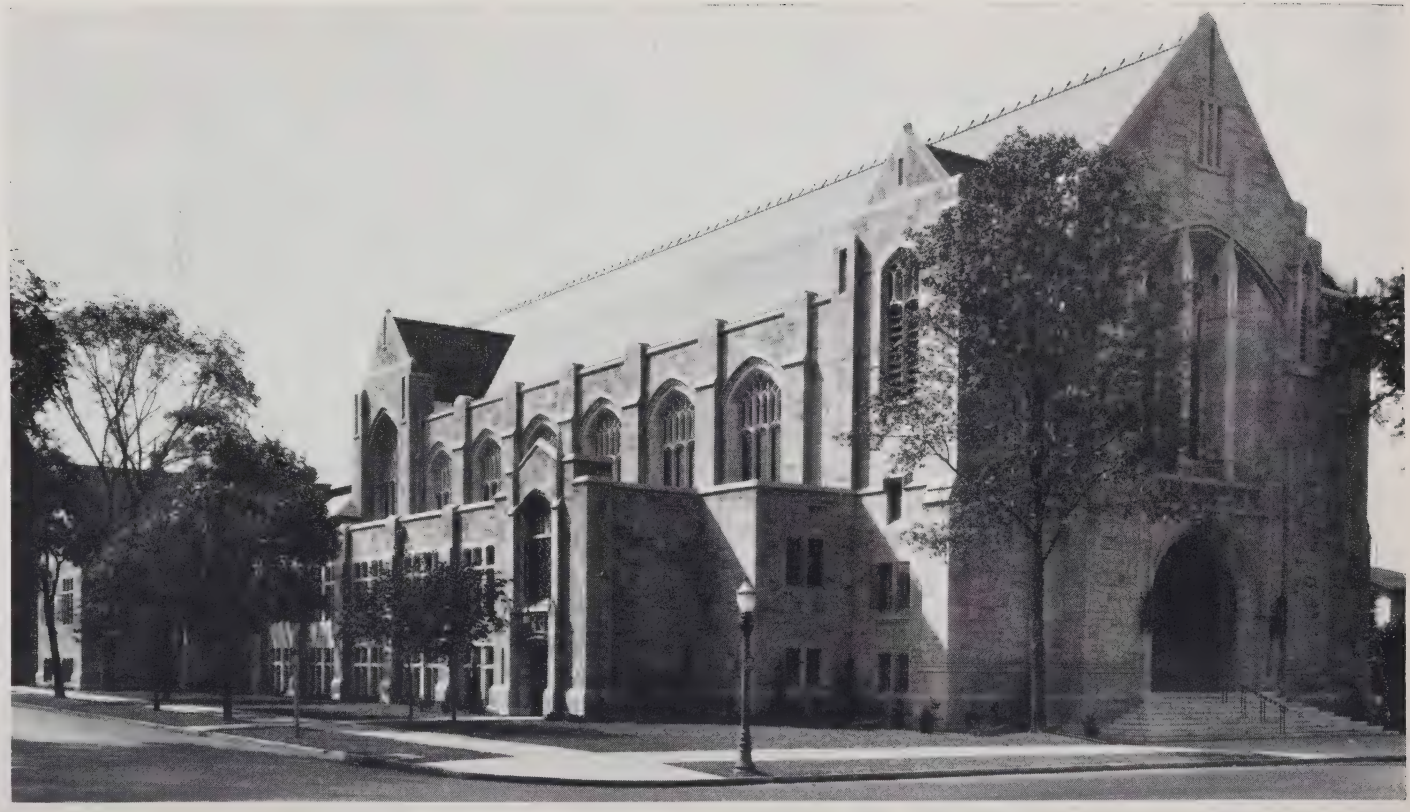
Faith and Loyalty Rewarded

The early 1920's witnessed the first steps toward the establishment of Westminster Presbyterian Church on a big business footing. This fact wasn't evident at once to those who had to fight the up-hill battle for a large and beautiful edifice, but as the results of this most recent quarter-century of the church history are reviewed, the story can easily be read between the lines.

The decision to branch out was tremendous in itself; but the developments, the broader interpretations, the programs were, in the final analysis, what made the church what it is today — a great community church without parish limitations, rich in spirit, ever on the alert for further program expansion, and eager for continued success and growth.

The period while the congregation waited for the new Westminster Presbyterian Church to be built was a trying one, but not once did anything occur to threaten the peace. After the congregation left the former Third Street building at Third and Ludlow, so it could be razed, (the building at Second and Ludlow had been sold, and still stands, at this writing, to house the worshippers of the Central Reformed Church) there was a period likened unto "a kind of wilderness existence" by the current pastor, Dr. Hugh Ivan Evans who preached his first sermon Dec. 2, 1923.

Dr. Evans recalls that it was quite a task to keep the congregation together while there was no church-building



WESTMINSTER PRESBYTERIAN CHURCH - DEDICATED 1926

that they could call their own. Only three months after Dr. Evans took the pastorate, the congregation moved to Memorial Hall, and for two years lived the "wilderness existence", like the ancient Israelites. All that could be seen of a permanent home was a hole in the ground on First street between Wilkinson and Perry.

Later, a naked skeleton of a building started to grow in this hole in the ground, where once had stood one of the early landmarks of Dayton, the Cooper Female Seminary. John G. Hibben, who journeyed here from Princeton, where he was president, to lay the cornerstone of Westminster church, recalled that as a child he had lived in the dormitory of Cooper Seminary; for his mother, a widow, had been a member of the faculty.

Faith of the builders was reflected in the faith of the church members during this trying period, and in Dr. Evans' own words, uttered on his twenty-fifth anniversary as pastor:

"This period furnished a good opportunity for those whose faith and loyalty were not deeply grounded, to stagger under the continued hardships and inconveniences occasioned by the use of secular buildings. On the other hand, be it said to the glory of this congregation that during this difficult time their faith and loyalty were strengthened.

"During all these years, the church sought to honor God, and to be a witness for Christ during great economic changes in the life of the city and the nation. Depression and war changed the status of many families. Removals to other cities were numerous. Changes of address were frequent. The dislocation of American society was reflected in the families of our congregation. During all this period, the simple Gospel of the Grace of Jesus Christ was preached. The hope and optimism which characterized the teachings of Christ were never forgotten. God was honored in homes and business, as well as in public worship in this church, and many new members found their way into this church, brought here by the fidelity and char-

acter of the congregation itself. No divisions ever manifested themselves in all these twenty-five years. No scandal nor word of scorn was ever heard.

"In this honoring of God and witnessing to Jesus Christ, the congregation became an inclusive unit of God's work. Men and women in all walks of life found here their spiritual home. Wealth and poverty mingled. Labor and capital, educated and ignorant, famed and unknown, found a place within our church-family. The church became a house of worship for all people. Simple faith and belief in Jesus Christ is the only criterion of membership."

The first major task that faced the church directorate after the merger, was to unite in spirit and fact two congregations which had legally united. The minds and hearts of many of the members were so full of the glory and sentiment of the past that they had not realized the glory and possibilities of the present. But gently, and effectively, two congregations were led into a sense of their corporate unity as a living and beautiful thought.

The greatest material task facing the group at that time was to plan and build a new church building. This was recognized by all of those who held the welfare of the church dear to their hearts, as having all the elements that would make for success or failure in the life of the congregation. They recognized the fact that it was one thing to plan . . . another to carry the plans through. And the record for these years shows a well-conceived plan, carried out successfully in the building program that gives Dayton this beautiful cathedral, in which the members and friends of Westminster Presbyterian church worship today.

Another hurdle in the path was the final decision to make this a great city church. There were those outside and inside the church, and their number was many, who argued for neighborhood churches, rather than a city temple. But the choice that was made determined the nature and service of the church. It began to take its

place in the heart of the city, with membership throughout the entire county, as a moulder of opinion and a beacon in all great community enterprises. Its membership took on breadth and vision, unhampered by parochial limitations. Broad-minded Christian men and women were developed within the church to take their places as leaders in every important city enterprise. Considering this type of church-member, Dr. Evans says: "They think in larger terms than is usually the case in parishes with narrow walls."

It was Dr. Evans who "generaled" the congregation through the rough two years while meetings were being held in Memorial Hall, at the National Cash Register Schoolhouse, and on some occasions at the Y.W.C.A.

The new building was not ready for occupancy until Sept. 12, 1926. When all costs had been tabulated, the bill stood at $797,896.25, this representing the cost of the building-site and the building. It was agreed at that time that this amount was a lot of money to pour into a church building, but the faith of the pastor and congregation once again triumphed. At this writing, in the Summer of 1949, the property carries an undisputable valuation of $2,000,000.

The story of how the money was raised to meet the costs of construction is replete with drama, punctuated generously with sacrifice, but mostly with satisfaction that rests on earlier laurels, and trust that eventually the money would come, and suddenly the church would find its debt completely liquidated.

There seemed no great need to hurry. After all, the sale of the properties belonging to the individual congregations prior to the merger had brought a half-million dollars ($350,000 for the Third Street and $150,000 for the First Church building.) This had long since been earmarked for the new building, and a half-million dollars in those days was much more so as in these, a vast sum of money for church-building purposes.

CONFIRMATION
CLASS
EASTER 1949

BAPTISM OF CHILD
1949

BURNING OF NOTE
FREEING CHURCH
OF DEBT
1936

A CHURCH WEDDING

BRIDE
SIGNING THE
CHURCH REGISTER

PASTORS
CHAS. L. PLYMATE
HUGH IVAN EVANS
W. JAMES WESTHAVEN

The first drive for building-funds netted $100,000, but a large amount of debt remained. The congregation was still paying off the debt in 1929 when the severe depression moved in, and there seemed no prospect whatever for collecting on pledges that had been made during the fat years immediately preceding.

Money continued scarce through the early thirties. By the autumn of 1935 the debt had been whittled down to $60,866; but current operating costs raised a louder voice, and no emphasis could be put on retiring the building debt.

In pace with the times, church personnel salaries were trimmed. The first cut of 10 percent was imperative and understandable. The second 10 percent paring, just as imperative, was hard to take despite the fact that it was as understandable as the first.

But eventually another cut was necessary, the trustees ruled, and the salaries, already minus two 10 percent slices, would have to be trimmed another 15 percent.

This was a bitter pill to swallow for those on the payroll, and it forced the issue as far as the pastor, Dr. Evans, was concerned. He started to study the budget carefully. Where else could a saving be effected? Where could the church afford to curb spending so that the program would not suffer, yet there would be less pain in the region of the pocketbooks of the staff? These were some of the questions he asked himself as he launched his budget-study.

He found the answer to all his questions in one single entry. It was the interest-cost on the church's building debt.

This alone forced the action that not only saved the staffers the 15 percent salary cut, but eventually restored to them the previous two ten percent trims.

And the story of how Dr. Evans' solution worked is probably the outstanding piece in the church's recent decades.

He set out to raise the money to pay off the $60,000 debt; and to do so as painlessly as possible for the congregation. On Oct. 19, 1935 he made his plea. He didn't ask for pledges he asked for contributions of $1 from each family on the first Sunday of each month. This would retire the debt $1,000 each month. He repeated this the following Sunday.

Dollars began dribbling in. Dr. Evans asked himself, after his second plea, was this Harvest-Home idea with the dollar sign the answer, after all?

He wasn't encouraged, but he wasn't discouraged, either.

The day after he had voiced his second plea for $1 contributions, he received a call from a church member, who until this publication has remained anonymous.

The member calling was Mrs. Harrie Gardner Carnell, a loyal member of the church for years, and one of its staunchest benefactors.

"What about these $1 contributions you're seeking," she asked the pastor.

Dr. Evans outlined the story for her. He was hoping, he said, to put off the need for this additional 15 percent salary-cut by saving the interest costs on the debt. He told her he hoped to raise the $60,866 as quickly as possible, so that the debt could be liquidated and the interest-bill eliminated from the budget.

In talking to her, he admits, he wasn't looking for the pot-of-gold at the rainbow's end; he merely was answering an honest question with a straight-forward, honest answer. However, his direct phraseology sold his idea, and Mrs. Carnell volunteered to match every $1 contribution with a similar amount from her own purse.

The following Sunday, Dr. Evans announced from the pulpit that an anonymous donor had agreed to match contributions dollar for dollar; and on subsequent Sundays when the special building fund-liquidation plates were passed, dollars kept piling up.

The pastor could see his dream of debt-reduction

coming true; and, Sunday after Sunday, kept pounding away with his plea for dollars.

On Feb. 1, 1936, he had another member ask him for more details on his dollar-contribution plan. The question was answered. But he continued to guard the identity of the anonymous contributor who was matching dollar for dollar.

"Well," said his caller, "I guess if one member of our church can do that, I can do it too. So I'll also match every dollar contributed with a dollar from my pocket."

That member's identity likewise was cloaked with anonymity through the years, and has not been disclosed until the publication of this record.

He was Thomas A. Elder, and he made his proposal to Dr. Evans on his ninetieth birthday.

Less than two months after Mr. Elder put his shoulder to the wheel to help liquidate the building-debt, the entire debt was eliminated and the cancelled notes burned. This was on March 29, 1936 — ten years after the congregation had moved into the building, the cost of which had threatened to throw a dark financial shadow over an otherwise unblemished career.

In eliminating the debt in this fashion, Dr. Evans won another battle — one that raged silently within the souls of many members who had personally felt the pinch of the national financial recession. Little, if anything, was ever said aloud about this battle as it raged within the hearts of men, and its results could scarcely be noted by the outside world.

But the fact remained. Many who had signed pledges to pay a share of the cost of the new building were financially unable to meet their obligations; and they were ashamed . . . ashamed to continue receiving the benefits of the church when they could not make good their pledges for its support. Many stayed away from church.

Recognizing this hurt in his parishoners' hearts, Dr. Evans made another decision and acted quickly. Simultaneously with his announcement of the drive for dollar

contributions he announced the cancellation of all unpaid pledges, recognizing, he says, their futility in the time of financial hardship.

And when the debt was paid, the budget-need was decreased by $3,600 annually, salaries were restored to normal, and folks who had denied themselves the privilege of attending services were back in the pews with clear consciences.

One of the things that helped to put Westminster Presbyterian Church into the national foreground was the famous Westminster Choir, started by John Finley Williamson in September 1920. This consisted of an outstanding group of vocalists, diligently trained by the artist Williamson, who later established the Westminster Choir School at the Dayton church.

This group of singers, destined to become world-renowned, was, at its inception, known simply as a "chorus-choir", and it did not attach to itself the name "Westminster Choir" until it started going on nationwide and eventually worldwide concert tours.

While this chorus choir, organized on Sept. 5, 1920, by Williamson, brought joy to the many who sang with it, and to the church as a whole, the going was not altogether smooth. For prior to the time of such organized music in the church, a group of four soloists, all paid by the church, held full sway with the church music. The upset caused by the choir, as far as the individual soloists were concerned, was of major importance in its day; but time and the success of the choir have been instrumental in practically erasing the incident from memory.

In a historical background on the choir published in the church calendar under the date of Feb. 24, 1929, it is noted that on that day the choir made its first appearance, it sang two numbers at the morning service — "God Is Our Refuge" and "Rock of Ages." And the item in the calendar goes on to recall the church bulletin published on Sept. 5, 1920, which set forth:

"We welcome today Mr. John Finley Williamson and his chorus-choir. For weeks past our ladies have been making gowns for the members of the choir. The front of our church is to be rebuilt, in keeping with the architecture and furnishings of the church, so as to accommodate this large choir. They will lead us in our singing and special music throughout this year and we hope for many years." The church was happy to do its part in making all proper adjustments in accordance with Dr. Williamson's desire, even though at times considerable expense was involved.

Dayton singers who had in their hearts the dream of touring the country in the interest of choral music, and possibly of making a trip to Europe, comprised this first choir. And it didn't take long for at least a part of their dream to come true. The first tour made by these choristers began at Pittsburgh on Nov. 16, 1922 and ended Nov. 27 of the same year at Grand Rapids, Mich. Stops made on the tour included Cleveland, Ashtabula, Canton, Detroit, Flint, and Lansing.

The going wasn't easy, for it was hard for the group to stay out of financial difficulty. Churchmen even today can recall the almost-daily appeals to Dayton to send money to the choir in one city and another. But the men of the church were loyally behind the proposition, and Mr. W. H. McCain, the first president of the choir sponsors, and Mr. George Shaw, the treasurer, and Mr. C. M. Kelso, who as chairman succeeded these men, carried the responsibility of the first years of the choir, when discouragement faced them on every side.

The committee, Dr. Williamson, and the pastor stood by the cause when others became disheartened, because they felt they faced the prospect of a sinking ship. Then when things began to shape themselves for a third extensive tour, the committee was able with the help of Dr. Williamson to interest Mrs. H. E. Talbott, who had been known for her many philanthropies, in the proposed dream. Her interest increased constantly, and eventually

she became personally responsible for the entire touring-program of the choir.

Dr. Williamson's dream, from the time he came to Westminster, had been to establish a choir-school. In 1926 this dream began to materialize and grow, within the walls of Westminster church. But the choir-school did not get the opportunity to burst into full blossom in Dayton.

Such success attended the growth of the choir-school that it outgrew the limits of the church property. The school directorate was convinced continued success would follow were it given sufficient space within which to grow. Many were shopping around for suitable locations; but the pastor, Dr. Evans, came up with what was considered the most likely plan of procedure.

His suggestion called for the purchase of the Dayton Country Club property, which could have been bought at what was considered a give-away price at that time. Through endowments available from the Oxford College for Women at Oxford, Ohio, and Cedarville college, the choir-school could be put on a sound footing, he figured. He approached Mrs. Talbott with his plan and found a ready listener. She was willing to stand behind such a move financially.

However, while the pastor was outlining his "dream" to Mrs. Talbott, Williamson was in Ithaca, N.Y., consulting the Conservatory there about future plans for the choir. And before the Country Club plan could be put into concrete form, the necessary signatures had been affixed to a document moving the Westminster Choir-School to the Conservatory at Ithaca.

Early in March of the same year, the choir left for its European tour, and never again sang as a unit in the Dayton church. The singers returned in mid-June and many of them found places in the new musical organization of the church, but Williamson and his Westminster Choir-School stayed on in the East.

The choir-school remained in Ithaca for some years,

and later was transferred to Princeton, N. J., where it continues today.

James Philip Johnston succeeded Williamson as director of music for the church and served for five years, or until 1934, when the present director, Carlton McHenry, came to Westminster from the Central Reformed church, and took over the reins of musical direction.

Westminster methods were not new to McHenry when he transferred, for in the fall of 1923, at the invitation of Williamson, McHenry became assistant director for the touring choir, and held the post for two years. He gave this up, however, when he started to direct church choirs and choruses independently in the Miami Valley area. McHenry is a native of Danville, Pa., and graduated from Lafayette college. Later he took special work at Cornell and early in his career went into teaching.

The choir McHenry pilots today doesn't get the publicity that was accorded the Williamson choir, but has comparable merits. In 1941 this group was invited to Cincinnati to appear with the Cincinnati Orchestra at the May Festival. However, because of the war, the May Festival was cancelled that year and the date could not be kept.

In 1948, the Westminster Choir appeared in concert with the Dayton Philharmonic orchestra and presented "The Ordering of Moses," by Nathaniel Dett, a Negro composer, and won many plaudits.

Today the choir is known as the "Dayton Westminster Choir", the "Dayton" being added of necessity, since the Williamson organization continues to use the title "Westminster Choir." This name appears on the choir-school stationery, together with a picture of the front of the Dayton church, even though its postoffice address is Princeton, N. J., and has been since 1931.

In addition to the main choir, the church today maintains a Junior Choir, which is directed by Mr. and Mrs. O. H. Snyder. It is composed of sixty young singers, and sings for the congregation on special occasions.

CHAPTER VI

On The Record

There is no growth unattended by experience that spices the life and inadvertently helps the product develop into maturity. Such experiences come under the general classification of "little things" that are too easily lost through the years unless somewhere along the line someone puts memory to work and cites them sometimes for a laugh.

And so it has been as the cabin destined to grow into a vast community religious center was growing into maturity. Early historians have proven themselves possessed of a sense of humor in that many of these "little things" have been recorded in their various books. It is reasonable to suppose that just as many "little things" that went into the first 150 years of the life of this church have been lost along the wayside. And it is just as reasonable to suppose that descendants of the pioneers of this community can recall many things that have happened that rely on being passed along by word of mouth from generation to generation.

Some of these "little things," many with an amusing twist, others far from laughable, will be set forth in this chapter. Allowance must be made for error, for no story can be passed along by so many over a period of all those years without picking up additional color, and fact. Those recorded here are based on fact, however, and are reported sincerely.

PRIMARY DEPARTMENT

CHAPEL CLASS

ROBERTS' CLASS

In the 1820's five new elders were chosen and all were men whose names still live prominently in Dayton history. They were: Job Haines, Obadiah Conover, David Osborn, Dr. John Steele and Matthew Patton. Doubtless much could be written of the lives of these men as they touched the church, but this is concerned primarily with an incident in the life of Obadiah Conover.

Conover, in addition to being a pillar in the church, was one of the proprietors of the Kincaid and Conover General Store that stood at the southeast corner of Third and Main streets. As was the custom in those days, the store's inventory included whiskey. This was kept stored in the basement until a customer order had to be filled, but there was always a jug of spirits on the counter in readiness for the man who, on paying his week's bill, might relish a drink in appreciation of the payment of a just debt. This was the practice until 1827-28 when the temperance question was agitated, and Obadiah Conover went along with its teachings.

The matter of how he was to dispose of the whiskey in his cellar gave him great concern. He was opposed to selling it and he was just as opposed to giving it away. Finally he decided he would destroy it by his own hand, and there are two stories, each with the same ending, that are told. Some say the bungs on the barrels were pulled in the cellar and the whiskey allowed to soak into the dirt floor. Others with a flare for glamorous story telling, contend that the whiskey was poured in the gutters around Third and Main streets. Whatever the final resting place for that whiskey, it is sufficient to say that Obadiah Conover was convinced it was wrong to have whiskey on the premises and by his act did away with it on that corner at least until the present writing.

Still ripe in the memory of his descendants is the litigation that followed an appeal of a merchant to locate a saloon on that corner when the Conover building was erected. Heirs of the former general store operator recalled Obadiah's desires and ruled that as long as he had believed

as he had, there should never be any whiskey sold on that corner. Five of Obadiah's great-grandchidren are still active in the work at Westminster church. They are: Alfred Swift Frank, Mrs. Robert Elder, Collins Wight, William A. Rogers and Mrs. Fowler Smith.

David Osborn, along with Harbert S. Williams and William King, elders, were owners of vast farmlands on what is now the West Side of Dayton. They sensed the expansion of the city in their general direction and saw the need for a Presbyterian church west of the Miami River. Osborn gave a large plot of his ground for the site of the church and King the land for the parsonage. Williams, for whom Williams street is still named, gave generously in cash for the building of the church. This eventually became what was known as the Fourth Presbyterian church, a beautiful edifice that continued to grow until it was sold to a Negro congregation. It was located at the north-east corner of Fifth and Summit streets.

The beauty of the church interior today had no counterpart in the earlier buildings, and to illustrate, we borrow this brief passage from an account written by Miss Isabel Rogers Edgar on "The Notable Women of the First Church," and published in the Centenary Souvenir, fifty years ago:

"The walls of the church of this date, 1835, were unpainted, the floors uncarpeted, with the exception of two pews, large and square, near the front, the one occupied by Judge Joseph Crane, the other by a Scotchman named William Davy. The latter's pew had a carpet and a marble-top table on which his hymn book was laid. Needless to say these were the swell pews of the church."

A postscript to Miss Edgar's story would have to do with a footnote on the Scotchman, Davy. It was he who was expelled from the church, thrown out marble-topped hymnal table and all, because he took care of perishable

property on a very warm, unseasonable Sunday. (Davy was a butcher, and refrigeration wasn't then what it is today.)

Continuing her description of that 1835 church, Miss Edgar wrote:

"The choir sat in the gallery, having many a sly joke behind the green baise curtain. The seats, called slips, were high-backed, narrow and uncomfortable. Foot-warmers were passed along from one to another, and the lanterns, used on dark nghts, were carefully placed under the seats during service. Sometimes the air would be full of snuffy candles. Large ten-plate stoves were in the middle of each aisle, heating the church as well as the temper of many a fair worshiper who ruined some precious bit of finery against their hot sides, notably one velvet cloak which a gay young beauty of the day had borrowed from her mother."

Among the women of the early churches, Mrs. Sarah Bomberger stands head and shoulders above the rest. It was Mrs. Bomberger who at the age of but 25 years, so nobly came to the rescue of the children by founding a "City of Refuge" for the children in the Sabbath school. Through her effort, the first Sabbath school formed in Dayton was organized. It was the third such school formed in the state of Ohio.

This school was first organized in the little brick church which was taken down in 1839. It was in 1829 that David Osborn was chosen superintendent of the school and Mrs. Bomberger chosen his assistant. Mr. Osborn's first report is classic in that after setting forth complete figures on attendance, membership and verses of Scripture recited, he wrote:

"I cannot say that anything has transpired that has been encouraging as to the salvation of these one hundred and thirty-nine immortals. One thing I must admit with respect to myself — that I do not sufficiently realize the worth of the soul, and that my desires are not continually

going up to God for their salvation. I humbly hope and trust, however, that the seed has been sown, and that by and with the blessing of God and the prayers of God's people it will yet spring up and bring forth fruit."

Perhaps it is disrespectful to be slyly amused by the story of the old burying ground, but the account is too interesting to lose and here it is. Chuckle only if you must.

The trace of land on the south side of Fifth street, through which Wilkinson street now runs, was given to the early Presbyterians by D. C. Cooper and used as the first burial ground in the community. But in the process of the years, the old graveyard became densely populated, and as the rapidly growing city encroached on its sacred precincts, measures were taken to provide another and more retired place of burial. Woodland cemetery was dedicated in 1843, when that section was still well outside the city limits. Shortly after this dedication, the city council passed a sanitary ordinance and put a stop to any further interment within the city limits.

The old burying ground, for a long time supposed to have achieved its destiny, still stood with dilapidated fence, crumbling tombstones and sunken graves. It was seldom thought of only as a relic of by-gone days, but its story had a sequel.

In 1869, when the First Church congregation found itself embarassed by the want of funds to complete its new house of worship, a sympathetic voice from the tombs reached the ear of a discerning trustee and the voice said substantially: "Child of mortality, whence comest thou, and why is thy countenance sad? Dost thou not know that thy fathers, in their life time, honored God with their substance, and thinkest thou that, though dead, they will not delight to honor him with their dust also, seeing that dust has turned to gold. Go to."

The historian Clark McDermott explains it thusly:

"The Daniels of the First Church had no difficulty in comprehending the secret import of this communication. Soon afterwards the bones of the fathers were carefully and reverently transferred to a more quiet resting place, in the beautiful cemetery of Woodland, together with their monumental memorials and all other evidences of identity. The mouldering earth of their clay tabernacles was then sold to the highest bidder for $32,000, which sum enabled the building committee to proceed joyfully with their work. Eight thousand dollars of this amount was paid to the heirs of the Cooper estate, to secure a relinquishment of their claims to any interest in the property that might arise by reversion or otherwise."

Sixty-seven years ago, the church organized its first "paid" choir. This choir, a quartet, was organized in the summer of 1882 and cost the church $325 a year. This group, however, could not be free with the selections it offered. Consider this passage taken from the Session record of December, 1884:

"It is the sense of the Session that, in the voluntaries to be given by the organist or the choir, no music should be used the motive of which is purely secular or which is associated in the popular mind with the dance, opera, or concert room, or popular or romantic songs. It is recommended that the music used should be so simple in construction as to be intelligible to a congregation of average musical culture, and that the chants given in our hymnal be used so frequently as to make the congregation familiar with the music of them."

When the church was 100 years old, reference was made to differences of opinion as to who, how many, and from what position in the church the singing should be conducted. This reference was to a time when the church was only 25 years old, and indicated, in its phraseology, that differences on the same matter were current those 75 years later. They brushed over their own differences, not deeming them of sufficient import to record, but went

WOMEN OF WESTMINSTER

into great detail as to a resolution passed by the trustees in 1821 which reserved the front seats in the middle block of pews in the gallery for musicians.

The demise of the old bell given to the church in the Spring of 1843 is still fresh in memory. Most everyone can recall its being donated to the war effort in 1942. But how many know the story of how it became a part of the church?

It was early in the year of 1843 that a Young Ladies Bell Society was organized within the church's sewing circle. This group arranged and staged a fair in Rench's concert room in part of what is now the third story of the west end of the Beckel hotel at Third and Jefferson streets. Net proceeds of this fair on the two nights it was held was $250, an amount sufficient to pay for a 1,000 pound bell. The bell was ordered from a Cincinnati firm and this inscription put on it:

"This bell being the product of female industry, is an offering from the Young Ladies Sewing Society of this church and congregation now under the pastorship of John W. Hall, 1843."

The bell was relegated to a place of storage in the basement of the First church building when the old Third Street Presbyterian church was razed. It remained there to gather dust from 1924 until 1942 when the nation starved for old metal and it was given to the war effort.

Conspicuous throughout the early record of the church is the appearance of the same names in the official church family. Year after year, the names of the deacons, the elders and the officers of the Session are the same. But no longer is this the pattern. The change came within the pastorate of Dr. Hugh Ivan Evans. Now the compulsory rotary system of retirement is in effect. Each officer is limited to serve only one term. He cannot succeed himself only in event he is out of office for at least a year.

No artificial lighting was provided, nor countenanced, for that matter in the early churches. Why? Because there was no need for it! It had been decreed that daytime was the only time for worship!

In 1905 the church discontinued the practice of "selling the pews" at public auction. Prior to that time, condition of the period, and the church coffers dictated the fees brought by such transactions and the prices fluctuated considerably.

At a sale April 6, 1844 pews brought prices ranging from $30 to $300. Size of family and ability to pay figured into the change. On that date, Dr. Edmund Smith and William F. Canby paid $300 for their pews and R. W. Steele bought one directly opposite theirs and paid only $100 for it.

Westminster Church was the first church in Dayton to avail itself of the benefits of radio. While the congregation was still without a permanent home, and meeting in Memorial Hall, the sermons of the pastor, both morning and evening on Sundays, were put on a coast-to-coast network. This policy of broadcasting church services continued for 11 years and then was dropped.

When Westminster Church launched the idea of an Easter Sunrise Service in Dayton in 1926, the idea caught on like wildfire. Mrs. H. E. Talbott was the moving spirit.

A natural ampitheater in Hills and Dales had been chosen as the site for the service and the announcement was spread generously upon the pages of the newspapers.

It was apparent that there would be a large turnout for the service, but nobody dreamed the exodus to that spot of worship would be the avalanche that resulted.

Transportation wasn't adequate to carry too many, but even in that day many families in Dayton owned automobiles, so there seemed no major problem here. Members of the Westminster Choir planned to make the

journey by trolley. Dr. Evans would drive out in his own car.

Came the Easter dawn and the city found its streets snarled by the worst traffic jam it had ever known. Every available policeman was detailed to traffic duty and even so, the traffic snarl continued. Dr. Evans had to have a motorcycle police escort to get to the grounds.

Thousands made it, and packed themselves into the ampitheater, but many more thousands that day greeted the Easter Dawn without the Easter Spirit, stuck, as it were, between other "man-made contraptions" on the city's streets.

Twice in the history of the church have tongues of flame licked out to do serious damage to the church buildings. On Aug. 15, 1876, the First Presbyterian Church caught fire and the damage rendered the building unfit for occupancy. The fire's origin was in the organ, which was entirely consumed by flames. Part of the roof was destroyed, also some of the pulpit furniture.

Again in May of 1948 fire reached out and took toll of the present edifice. This fire was of incendiary origin and damage costs mounted to $34,000. The fire was set by a 17-year-old youth, who was convicted of arson and who told the authorities he set the blaze because he "wanted to see the fire engines run."

The first-proposed Central Presbyterian Church had a brief, albeit spirited, existance.

During the interval between the outgoing of Rev. Barnes and the incoming of Rev. Anderson, a small band of parishoners who were specially devoted to Rev. Barnes, determined to leave the First Church and form the Central Church which was located on St. Clair Street near Third.

After securing a house and an organization, they forwarded a call to Rev. Barnes to become their pastor, but Rev. Barnes declined the call. However, he consented to occupy their pulpit for a short season and on his arrival

found the new society wrangling over a musical instrument that a majority of the members had introduced with a choir. The instrument triumphed and led to the disorganization of the church about a year after its formation. The colonists were piloted back to their old harbor, the First Church by Dr. Anderson.

Rev. William C. Anderson became pastor of the First Church on Feb. 1, 1846, took a great interest in strangers, this he held to be one of the cardinal duties of religion.

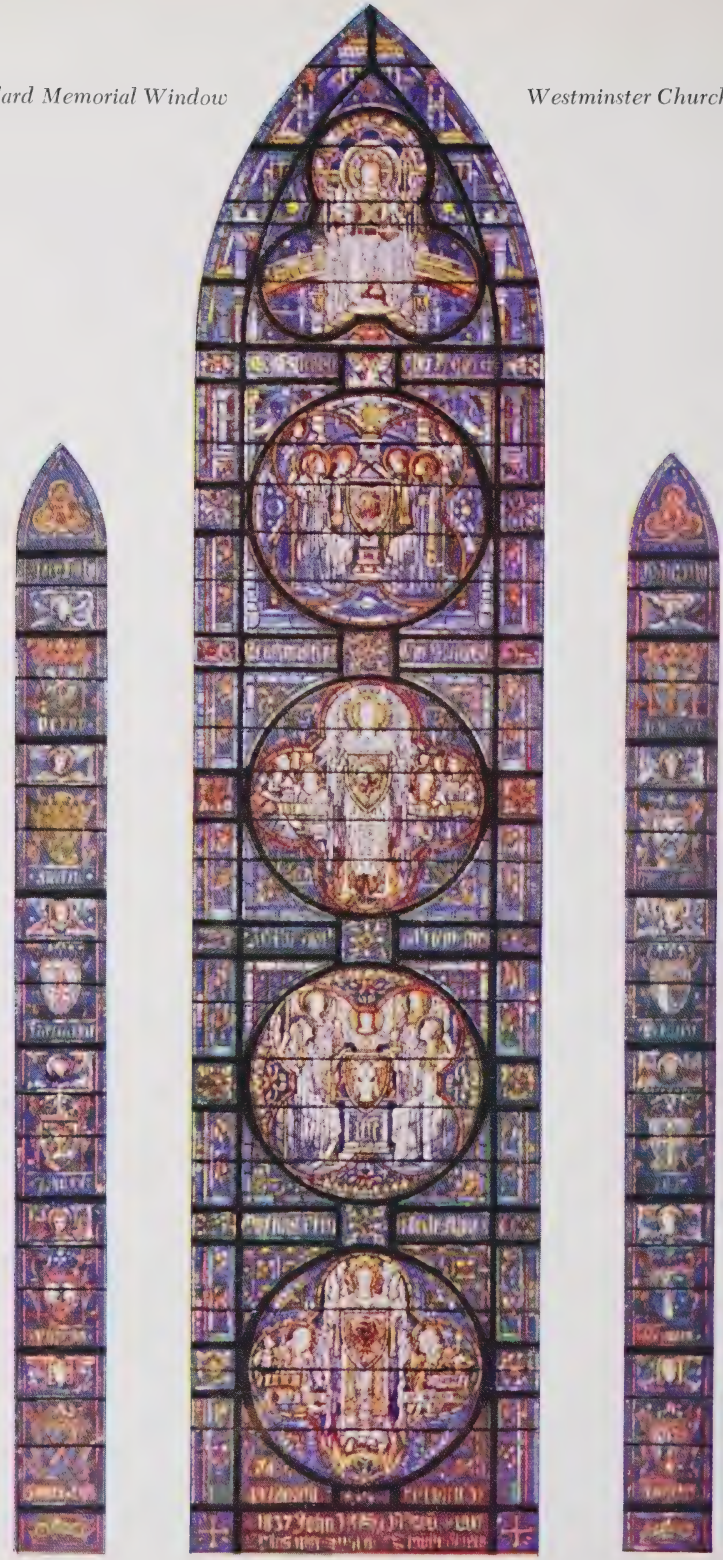
It was his practice to call upon all strangers that came to settle in Dayton, and earlier historians record that his Saturday custom was to be at the old National Hotel when the stage coaches arrived, in order to learn what passengers intended to stop over for the Sabbath. These were sure to receive a cordial invitation to his church on the next day, and the invitation was usually accompanied by the promise of a cold dinner, should the sermon prove tiresome or otherwise unsatisfactory.

Financial

Today, as the church begins its sesqui-centennial year, its annual budget is reaching toward the $100,000 mark. The last report available at the time of this writing, showed an annual expenditure of $85,365, including all current expenses and benevolences. This total breaks down into the following classifications: Salaries, $42,200; benevolences $21,300 and general operative costs, $21,865.

The church is entirely solvent. It is completely without debt. As a matter of fact, receipts in 1948 totalled $95,214, and left a $5,345.74 surplus after all expenses had been paid.

Stoddard Memorial Window *Westminster Church - Dayton*



The Stoddard Window

The glorious window above the chancel in the church was the gift of Mrs. Susan K. Stoddard as a memorial to her husband, John W. Stoddard. The inscription on the window reads as follows: "In the honored memory of John W. Stoddard (1837-1917) by his wife Susan K. Stoddard, 1918."

This window, designed and made by the Tiffany Studios, is a superb attempt to reproduce the early French windows which gives the effect of a "bloom" when the light at various times of the day strikes the window. It is made up of small pieces of translucent glass of blues and reds so arranged as to produce an overwhelming sense of purple and lavender.

The effect is that which takes place in music when two notes are struck to produce a third note. Two colors are combined here to produce a third.

The theme of the window is the "Te Deum Laudamus", the hymn of praise of the early church, and the Scripture basis for the theme that is developed is the Fourth Chapter of the book of Revelation. The trefoil at the top represents the rainbow about the throne in heaven, and the four medallions beneath represent the four Gospels, Matthew, Mark, Luke, and John.

In the lancet windows, the symbols of the Apostles are depicted under the Greek letters "Alpha" and "Omega".

This window is priceless and is considered by one of the great artists of stained glass as "the finest medallion window on the American continent". This expert also considers the window Mr. Tiffany's masterpiece.

CHAPTER VII

Postscripts: Today, Tomorrow

As one scans the vast church program which represents today, the growing cabin of yesterday, only a brief chapter is inadequate to describe it. Yet, a few phases should be recorded.

Following the merger of the two churches, a great missionary society was developed with splendid leadership. This society began the effective education of the women of the church in missionary subjects to the extent that three missionaries on full time were added to the staff of the church. These missionaries — Dr. James A. Funk in Hammadan, a medical missionary; The Reverend Adam J. Martin in Brazil, an evangelist; and the Reverend Bert Bingle in Alaska as a roving evangelist — extended the influence of the church in those widely separated areas. Dr. Funk and Mr. Martin had already begun their service through the Third Street Church. But the church expanded its interest in their work so that equipment for the hospital at Hammadan went from this church to Dr. Funk, and a complete building together with the replenishing of the herd of cattle for the farm in Brazil were provided by the giving of members of Westminster Church.

The Reverend and Mrs. Ernest Y. Campbell have within recent years taken over the Asiatic work for our church and are busy preaching and teaching. The Reverend Paul Prouty has become our full time missionary in Alaska and effectively preaches the Gospel as he pilots

the Princeton-Hall, our missionary steamboat, along the coast of Alaska. The church is very proud of these members of the Staff.

With the merger came the Westminster Service Club, an organization of younger women who had for their aim social service within the City of Dayton. Through the Maurice Wilson Chapel and then in the downtown area, these women developed a budget as high as five thousand dollars in a given year with a full time service director, qualified and equipped to meet the changing problems of an area which was the direct responsibility of the church. No chapter of service in all the years of the church can surpass the effective work done by this group of enthusiastic and hard working women. Their bazaars were annual events of great proportions and yielded thousands of dollars for the good work which they did in underprivileged areas.

The Missionary Society and the Service Club united their interests in the Women of Westminster, an organization which today covers the whole field of social welfare, missionary work, and neighborly helpfulness. This organization now functions through their eleven guilds, each of them with its own particular program, but each of them making contributions to the organization as a whole so that a fine unity is developed in the wide range of varied activities. All that they do is done in the name of the Church and for every cause which is worthy. Their work is organized under three departments: Program, World Service, and Fellowship.

Education

In the field of Religious Education, a thrilling chapter is being added to the growing cabin. As these words are written, the church building which contains fifty-four separate rooms, is not able to house properly the growing Sunday School. Many classes are unable to seat those who come to the church for instruction. The total enroll-

ment of the Sunday School is approximately thirteen hundred at the present time. A second session of the Sunday School is being arranged during the church service to accommodate additional scholars. Children are enrolled in the Cradle Roll before they are able to attend the classes at the school, and at the earliest age, their parents bring them so that the Church School becomes a partner with the home in Christian training. With the coming of the New Curriculum of the Presbyterian Church in America, Westminster Church has been in the vanguard in the use of this material. Thus parents and teachers cooperate in a joint approach to the subject material which is given to the scholars from week to week. Every grade in the public schools and in the pre-school age is represented. The faculty, officers and teachers alike are on a volunteer basis and give their time without any remuneration except the satisfaction of being helpful in building the Kingdom of God.

Words are not adequate to express the high quality of adult education within the church. At the present time, there are two large classes of married folks taught by Mrs. W. P. Blanchard and Mr. Mason M. Roberts. A Men's Class is taught by Dr. Malcolm M. Haring, a Women's Class under the leadership of Miss Ella Hilkey, and a Young Adult's Class under the leadership of the Associate Pastor. All of these classes do more than merely study the Bible. They apply the teachings of their religion to the wide field of practical helpfulness. The organ in the chapel and the lovely candlelabra are gifts of the Women's Bible Class which was taught by Mrs. Adah Dodd Poince for so many years.

The educational program has developed a full scouting program of Cubs and Scouters, with Troop 19 being one of the prize troops of the long history of scouting in the City of Dayton. On many occasions, national recognition has come to this troop.

The Young People's Organization and the Westminster

Fellowship have given expressional life to hundreds of young men and women.

In this field of education, one finds pleasure in calling attention to the various assistant pastors who have made it their business to develop this program of education for youth. The names of these fine assistants and associates bring a glow of satisfaction to those who have watched their service throughout the years. Among these have been John George, Leslie L. Diehl, the Reverend C. T. Campbell, the Reverend Reuben Pieters, the Reverend B. D. Hughes, the Reverend Carroll Kitts, the Reverend David Gockley, the Reverend Arthur M. Romig, the Reverend S. Turner Ritenour; and now in the service of the church as Associate Pastor, the Reverend W. James Westhafer; and as Director of Religious Education, Miss Billye Ruth Braly.

"Mother" Church

The long history of the church has been that of the extension of its influence within the City of Dayton. Growing out from the First Church and the Third Street Church have been all the Presbyterian Church organizations within the City. All of them have recognized this church as their mother. The Central Presbyterian Church is a merger of the Park Presbyterian Church and the Fourth Presbyterian Church. These two congregations had been formed by the First Church and the Third Street Church. Memorial Church is an offspring of the Third Street Church. Forest Avenue Church is an offspring of the Third Street Church. Recently, the new Fairmont Church has been organized and bids fair to become one of the very important churches in this whole area. Westminster Church not only purchased the land for this church, but the first expenses of the church with the calling of the pastor were in the hands of the Session of Westminster Church in cooperation with a committee from

Dayton Presbytery. The first pastor of the Fairmont Church, the Reverend Roland C. Anderson, received his initial call from the Session of Westminster Church, approved by the committee. No small part of the cost of the first unit of the church was borne by Westminster Church and its members together with the gifts of National Missions.

Not being content with extension to the south of Dayton, at the time of the recent removal of Memorial Church to the southeast portion of Dayton, Westminster Church gave its blessing with a check for ten thousand dollars to show that its good wishes were more than mere words. In all these things, Westminster Church was carrying out its avowed purpose of keeping its eyes fixed on the wider areas of community requirements for spiritual development.

The National Scene

Something should be said about Westminster's place in the national Church. With the development of the Westminster Choir School and the drafting of the Pastor, Dr. Evans, into the Board of National Missions, the church took on national significance. Not only did the music school which originated here create a new day in choral music in the churches across America, but it developed graded worship along with the graded Sunday School material. Many outstanding leaders in the whole field of worship, education, and music have visited the Dayton church with the result that many plans and programs which were developed here have found their way into hundreds of churches throughout the country. Thus it is that a church which has taken a commanding place in the spiritual leadership of its community has reached out and influenced the national church. The cabin of a day gone by has made its influence felt in the cathedrals of the country as well as in many far-a-way mission schools and churches.

The Organ

The Skinner organ in the church was given by Mrs. Harry G. Carnell in memory of her father and mother. It was upon a visit with the Pastor to the skeleton structure of the church in the early stages of the new building that the position of the organ chambers were pointed out, amply arranged and awaiting only the installation of a glorious instrument of music. While the two of them walked about under the overhanging beams and surveyed in imagination the glory that was to be the new church, Mrs. Carnell turned to the Pastor and said, "Would your heart stand a shock?" to which the Pastor replied he thought he might be able to withstand any shock after many of the harassing problems and difficulties which had arisen in the construction of the church. Then she replied that she was about to give him a further shock by telling him that she was going to give the organ to the church. It might be recorded that the Pastor was able to withstand the shock.

With the coming of Mr. Skinner, President of the Aolean-Skinner Organ Company, the contract was let for an organ costing forty-five thousand dollars, one of the most complete organs in an American church. This organ was dedicated by Palmer Christian of the University of Michigan at the time of the dedication of the church.

Tomorrow

What of the future? This question is pertinent. The one hundred fifty years which have passed have seen a continual and substantial growth. Could it be that the church has reached its zenith? Could it take the path that many city churches have taken and become merely a church with a past with no glory except a glory that is fading?

Watchman, what does your eye discern as you contemplate the next fifty years which cover the last half of the

twentieth century? In the first place, it should be said that the present interest shown by a veritable army of families indicates that the immediate future is guaranteed. The number of baptisms of children is more than three times the number of deaths in a given year. This fact indicates that while Westminster Church is a downtown church, yet its drawing power for service, education, and worship goes counter to the tendency of many downtown churches in other cities. Is this trend accidental? Officers of the church believe that it is not. They believe that the conditions are present in the fine spirit of the church and in the scope of its planning to assure a continued ministry to all classes of people throughout the widely scattered areas of which Dayton is the center.

There is ever reason to believe that the pulpit of Westminster Church will command outstanding preachers, that its music will remain as a feature of its worship, and that its superb equipment will shelter organizations for religious education, for social service, for recreation, and for character building, throughout the many years that lie ahead. A living fellowship will assure Dayton and its larger community a place where men, women and children may have communion together under the inspiration of a devout sense of fellowship with God.

Again the quality of leadership among the members of the church will continue to exercise an influence on the political, social, and economical life of the community as well as upon the spiritual life. At the present time the executive heads of many industries and commercial enterprises are members of Westminster Church. The City Manager, the Superintendent of Schools, the President of the Chamber of Commerce, the President of the Dayton Art Institute, the Secretary of an important labor union — just to mention a few of the interests represented indicate the direction in which the church will move in the next fifty years.

Although the membership of the church approaches the three thousand mark, yet the prospective members

who call Westminster Church their home are not less than one thousand. If one adds to this the children under membership age and those who naturally turn to Westminster Church in time of death, marriage, or other important events, the family of Westminster people really may be said to exceed five thousand. This is a small city in itself. It will not disappear easily, but it will grow readily.

The church that began in a cabin will continue to grow. It will add to its staff equipped experts in various phases of church work. Perhaps an expert in counselling. It may be paid teachers in all the departments of the Sunday School. It may be a social service program for downtown Dayton which will restore the church to its rightful place in this significant program of helpfulness.

In pastoral work, Reverend William James Westhafer, who makes a specialty in pastoral calling, may find his field devoloping with the addition of others to help him in this important work of pastoral service in the homes. Miss Billye Ruth Braly as Director of Religious Education may find herself at the head of a staff of trained workers to supplement the small army of volunteer workers in the field of youth and adult education. Mrs. Mae Durnell could well dream of a small staff spending its entire time in the women's work of the church, developing, expanding, extending the influence of Christian women.

In the world of music, Mr. Carlton McHenry and Mr. Elmer J. Knisely could now use additional leadership in choirs that are just crying to be organized — youth choirs, chancel choirs. The movement let loose by this church years ago under the Westminster Choir system will bear fruit in the years to come, and it may be that the second half of this century may make a contribution to the musical life of America that will excel that of the first half of the century.

The years that lie ahead for Dr. Evans, the present Pastor, are not many. Yet it seems to be his purpose to develop such an organization that when he leaves it there

will be no shock at the time of his retirement, but like the ship that had found itself, the church could move out into untried waters to have a voyage which would be more glorious than all the years that have preceded.

Such a dream looks to a united church with a broad and inclusive membership, built around loyalty to the Lord. Within the folds of this inclusive church there will be a place for everyone who loves the Lord Jesus Christ and who wants to render service to him.

Now the bright sun shines upon the Indian Summer of a glorious autumn. One senses the glory of the harvest and the crowning of the year. Thanksgiving is just ahead. However, the atmosphere that surrounds one who thinks of the future of Westminster Church is not that of the autumn, nor yet of Indian Summer; but it is that of springtime. The church is one hundred fifty years young. It has years and years of service ahead. Its future will be an expanding usefulness.

Thus it is springtime that calls. The church rejoices in its past, but its past is not its greatest glory. That lies in the future. Tomorrow calls. It bids us let the light of the future fall upon our faces. It asks us to rise and build a greater church. Not forgetting the cabin from which it springs, the church moves toward the wider usefulness of a building which has no walls, no limits, no barriers, a place where there is no distinction of social station, race, or family to put limits to its growth. In short, its future is bound up with the ideals of the Kingdom of Heaven on earth.

Roll of Honor

The church desires to honor the surviving members of First and Third Street Churches who have carried on so nobly. They are listed below in two groups — the first, those who have been members fifty years and over; and the second, thirty to fifty years.

Miss Blanche Adamson, Miss Cora A. Adamson, Mrs. Gertrude Reynolds Andrews, Mr. Howard Arnold, Zoa Adamson Aulabaugh (Mrs. A. O.), Miss Florence Belville, Mr. Daniel D. Bickham, Miss Louise Bidleman, Etta Best Bishop (Mrs. W. W.), Ida Best Bosler (Mrs. C. C.), Mr. John B. Boyer, Mrs. Harrison Bretz, Lucinda W. Campbell (Mrs. J. F.), Miss Bessie Carter, Mary Davies Daniels (Mrs. H. R.), Agnes Campbell Darrow (Mrs. Wm. H.), Adele P. Davies (Mrs. Joseph), Mr. Alfred Swift Frank, Mrs. Ella Lowe Gunckel, Miss Agnes Hall, Miss Alice Hall, Dr. Frank R. Henry, Cora Simonds Henry (Mrs. F. R.), Miss Carrie Hilkey, Miss Ida Hilkey, Miss Nellie Hilkey, Miss Frances Hyers, Mr. Andrew S. Iddings, Miss Elizabeth Kemper, Mr. Francis G. Kemper, Miss Louise Kemper, Jeannette B. Kress (Mrs. Samuel), Olive Thomas Lingham (Mrs. Geo. N.), Abbie Maharg Logan (Mrs. James B.), Eleanor Gimperling MacGregor (Mrs. Robert), Mr. Frank A. Maharg, Mary Elder Marshall (Mrs. A. McL.), Mr. William Mills Matthews, Lily Means (Mrs. John E.), Mrs. Edith McClure Patterson, George D. McSherry, Mrs. Adah Dodd Poince, Miss Anne Belle Robertson, Miss Alice Siler, Mr. Herbert R. Simonds, Mr. Charles W. Slagle, Ellen Brown Smith (Mrs. Fowler S.), Miss Katherine C. Van Ausdal, Miss Penelope Warren, Mr. Edward T. Weakley, Mr. Collins Wight.

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Mr. and Mrs. Earl B. George, Miss Miriam L. George, Mrs. Robert Gerber, Dr. and Mrs. John R. Gersack, Miss Lynda R. Gersack, Mr. John R. Gersack, Mr. and Mrs. Frank J. Gibbons, Miss Cecile E. Gibbs, Mr. Harold Gibson, Mr. John N. Gibson, Mr. J. Edward Gibson, Mr. David L. Giele, Miss Margaret A. Gilcrest, Miss Betty A. Gile, Mrs. Richard Gillaspy, Mr. and Mrs. Richard W. Gillespie, Mr. and Mrs. William E. Gillespie, Mrs. J. E. Gimperling, Jr., Mr. and Mrs. Robert T. Gimperling, Mrs. Charles Ginn, Mr. and Mrs. Karl H. Glanton, Mr. and Mrs. Melvin E. Glass, Mr. and Mrs. Donald W. Glenn, Mrs. A. L. Glour, Dr. and Mrs. Harrison S. Gogstetter, Mr. John H. Gogstetter, Mrs. H. F. Good, Mr. Robert F. Good.

Mrs. Blaine Goodwin, Miss Bernice Goss, Mrs. Mary H. Goss, Mr. Ted H. Goss, Mr. Simeon A. Goss, Mr. and Mrs. Roy W. Gottschall, Dr. and Mrs. Edwin F. Gowdy, Dr. and Mrs. Robert E. Gowdy, Mr. and Mrs. Herman R. Graman, Miss Margaret E. Graman, Mr. Robert H. Graman, Mrs. John Gramer, Mr. and Mrs. Robert B. Grannis, Miss Roberta Grannis, Mr. and Mrs. Richard R. Grant, Mrs. Robert H. Granzow, Mrs. Bertha R. Gray, Mr. Frank P. Gray, Mrs. F. C. Gray, Miss Mary E. Gray, Mr. and Mrs. Samuel W. Gray, Mrs. John W. Green, Mr. and Mrs. Loy F. Green. Mr. and Mrs. Maurice C. Green, Mrs. Hollingsworth F. Gregory.

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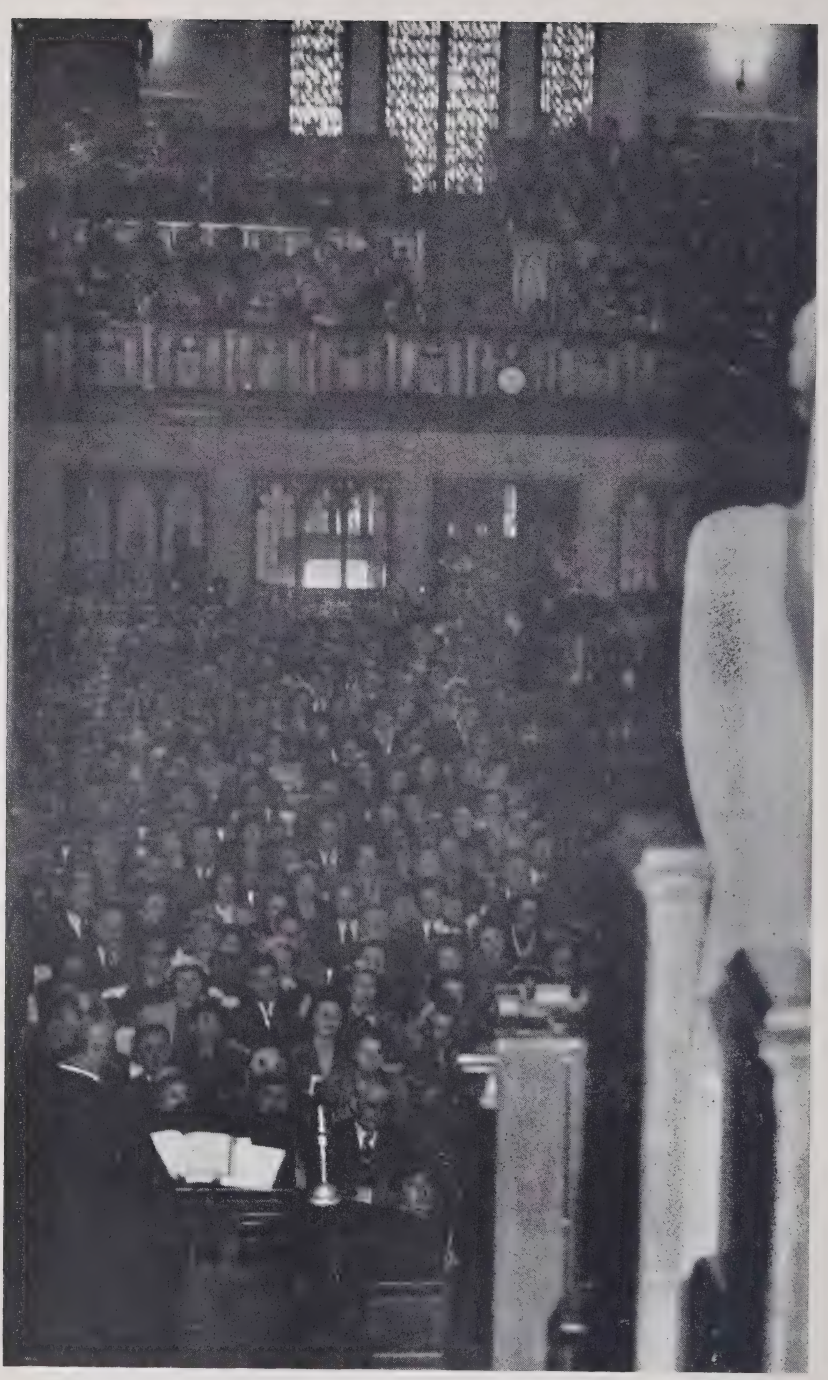
Mrs. Ruth W. Haas, Mrs. Alberta H. Haas, Mr. and Mrs. Robert E. Hacker, Mr. and Mrs. William W. Hackney, Mrs. Clarence A. Haeg, Miss Pauline Haerlin, Miss Mabel M. Hahn, Mr. and Mrs. Glen L. Hahn, Mr. and Mrs. Richard E. Haines, Mr. Richard E. Haines, Jr., Miss Ludella Hainer, Mr. and Mrs. John H. Halderman, Mr. and Mrs. David C. Hale, Mr. and Mrs. Philip A. Hale, Miss Agnes A. Hall, Miss Alice Hall, Mr. and Mrs. Charles R. Hall, Mr. Dickinson P. Hall, Mr.



A PALM SUNDAY SERVICE

Herbert F. Hall, Mrs. Isaac V. Hall, Mrs. Minnie F. Hall, Mrs. R. J. Hall, Mr. and Mrs. W. Douglas Hall.

Mrs. Wallace R. Hall, Mrs. John Halvorsen, Mrs. Philip T. Hamer, Mrs. Donald E. Hamilton, Mrs. Marie B. Hamilton, Mr. and Mrs. Ralph M. Hamilton, Mrs. Carl T. Hamm, Mrs. William E. Hammer, Mr. and Mrs. Howard L. Hammond, Mr. John H. Hammond, Mr. Phillip W. Hammond, Mr. and Mrs. Clifford V. Haney, Mr. and Mrs. Clifford W. Haney, Mr. and Mrs. Warren M. Hansen, Miss Janet Hardebeck, Miss Mabel Harding, Mr. and Mrs. James W. Harding, Jr., Mr. and Mrs. Frederick J. Hardman, Dr. and Mrs. Malcolm M. Haring, Miss Mary C. Haring, Mr. David C. Haring, Mr. and Mrs. Irvin H. Harlamert, Miss Elizabeth A. Harlamert, Mr. Irvin H. Harlamert, Jr.

Mr. and Mrs. Charles A. Harlan, Mr. J. Allen Harlan, Mrs. Hugh H. Harris, Mrs. Everett J. Harrison, Mrs. Irene A. Harsh, Mr. and Mrs. John B. Harshman, Miss Mary A. Harshman, Mr. John B. Harshman, Jr., Mr. and Mrs. Leroy E. Hartsock, Mr. and Mrs. Virgil L. Hartsock, Mr. Thomas J. Harvey, Mr. and Mrs. Edward J. Hassell, Mr. James E. Hassell, Miss Carol Hatfield, Mrs. Clara B. Hatfield, Mr. and Mrs. Orville A. Hause, Mr. James B. Hause, Mr. Jack C. Hause, Mr. and Mrs. Arthur Havekorst, Miss Glenna E. Hawke, Miss Lois E. Hawker, Mr. and Mrs. William M. Hawley, Mr. David M. Hawley, Mr. William D. Hawley, Miss Helen F. Haynes.

Mr. and Mrs. Cassins R. Heberling, Mrs. Richard L. Hederstrom, Miss Emma Heidergott, Mr. John W. Heisey, Mrs. Bertha Helm, Mr. John F. Helmerich, Mrs. Ira Helser, Mr. Ralph E. Helser, Mr. and Mrs. Carter B. Helton, Mrs. Elizabeth S. Hemminger, Mr. and Mrs. Ernest M. Henderson, Miss Margaret M. Henderson, Mr. and Mrs. Clark S. Hendrickson, Miss Helen J. Hendrickson, Mr. Louis K. Hendrickson, Dr. and Mrs. Frank R. Henry, Mrs. A. C. Herbert, Mr. and Mrs. Robert A. Herbruck, Mr. and Mrs. Edwin J. Herby, Miss Rosella R. Herring, Mr. Edgar A. Herrman, Mrs. Thomas B. Herrman, Miss Lilian E. Hess, Mr. Charles E. Hileman, Miss Naomi K. Hileman, Miss Carrie B. Hilkey, Miss Ella Hilkey, Miss Ida Hilkey, Mrs. Bernice O. Hill, Mr. Russell Hill.

Mrs. Elizabeth L. Hill-Smith, Mr. William H. Hilton, Mr. and Mrs. Robert D. Himes, Mr. and Mrs. Hanford E. Hodges, Mrs. Frank R. Hoefler, Mr. and Mrs. Herbert W. Hofferberth, Sr., Miss Ruth M. Hofferberth, Mr. Herbert W. Hofferberth, Jr., Mr. and Mrs. Louis C. Hofmann, Mr. Herbert S. Hofmann, Mr. William B. Hofmann, Mrs. Thomas D. Hogan, Mr. and Mrs. Frank M. Holloway, Mrs. Arthur M. Holmes, Mrs. Owen Homer, Mrs. Glen E. Hoops, Mrs. Frederick J. Hooven.

Mrs. V. L. Hoover, Miss Linwood Hoover, Mr. and Mrs. James T. Hoover, Mr. Robert G. Hoover, Mr. and Mrs. George W. Hopkins, Mr. and Mrs. Walter O. Hopper, Mr. and Mrs. Carl O. Horst, Miss Bertha E. Horst, Mr. Walter M. Horst, Mr. and Mrs. Howard G. Horton, Miss Judith A. Horton, Mrs. William A. Hoskin, Mrs. Ralph Hoskot, Dr. and Mrs. Robert D. Hostetter, Miss Doris R. Hostetter, Miss Elizabeth L. Hostet-

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Mr. William C. Rion, Jr., Mrs. S. Turner Ritenour, Mr. and Mrs. Oscar C. Ritter, Jr., Mr. and Mrs. Arthur Roberts, Miss Phyllis J. Roberts, Mr. and Mrs. Mason M. Roberts, Mrs. Myrtle S. Roberts, Miss Anna B. Robertson, Mrs. Janet C. Robertson, Mr. David D. Robertson, Mr. Harry C. Robertson, Mr. and Mrs. J. Harold Robinson, Mr. Keith W. Robinson, Miss Judith E. Robinson, Mr. and Mrs. William H. Robinson, Mr. William Rockhold, Mr. and Mrs. George F. Roesch, Mr. Donald A. Roesch, Mr. and Mrs. William A. Rogers, Mr. Robert A. Rogers, Miss Elizabeth Rogers, Miss Martha C. Rogers, Mr. William A. Rogers, Jr., Mrs. C. B. Rogers, Mr. and Mrs. Ira D. Rohrer.

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line C. Royal, Miss Virginia W. Royal, Mr. Jacob S. Royer, Miss Ida O. Rudy, Miss Kathryn J. Rudy, Mr. and Mrs. Lewis E. Rudy, Miss Marilyn J. Rudy, Mrs. Alma C. Ruffner, Miss Eleanor A. Ruffner.

Mr. John D. Runyan, Mr. and Mrs. William B. Runyan, Miss Evelyn M. Rupp, Mr. and Mrs. Richard L. Rupp, Mrs. Jack Russell, Mr. Lanier Russell, Mr. George Rutherford, Mr. and Mrs. John G. Ryburn, Miss Marguerite M. Ryburn, Mr. Donald T. Ryburn.

Mrs. Helen Y. Sachs, Mr. Charles Sachs, Miss Edith M. Sando, Mr. and Mrs. George Santee, Mr. and Mrs. Charles C. Satmary, Mr. Leonard G. Satmary, Miss Myrtle D. Satmary, Dr. Elmer P. Sauer, Mr. and Mrs. Wilbur R. Sauerbrun, Jr., Mrs. Florence B. Saum, Mr. and Mrs. Billy A. Savery, Mr. William R. Saylor, Mr. Donald L. Scanlon, Mr. John C. Schaeffer, Mr. and Mrs. Asa A. Schamp, Mr. Joseph G. Schenck, Jr., Miss Julia Schenk, Mrs. E. O. Schmader, Mr. Edward L. Schmeiding, Mr. John P. Schmid, Mr. and Mrs. Ernest A. Schmidt, Mrs. R. L. Schmidt, Miss Sara K. Schmidt, Mrs. Robert Schmitt, Mr. and Mrs. Francis D. Schnacke, Mr. Arthur W. Schnacke, Miss Winifred K. Schnacke, Miss Elsie Schneider, Mrs. H. G. Schneider, Mr. Robert D. Schneider.

Mr. and Mrs. Herbert C. Scholz, Miss Carole E. Scholz, Mrs. Margaret F. Schott, Mr. and Mrs. Allan R. Schran, Miss Esther E. Schrider, Mr. and Mrs. Charles E. Schuder, Mrs. Anna H. Schumaker, Mr. and Mrs. Harold J. Schumann, Mrs. Elmer F. Schwegel, Mr. and Mrs. Harold E. Schweitzer, Mr. and Mrs. Alva W. Scott, Mr. Hugh W. Scott, Mrs. Bernice M. Scott, Miss Elizabeth S. Scott, Mrs. Mary Scott, Mrs. Mary Sears, Mr. Eugene S. Sears, Mrs. Sherman S. Seifert, Mrs. Edgar J. Seifreat, Mrs. Grace I. Seigel, Miss Ramona J. Seigel, Mrs. Robert J. Sentenac.

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Mr. and Mrs. Earl Shock, Mr. Donald D. Shock, Mrs. Robert W. Shock, Miss Patricia J. Shock, Mrs. Edna M. Shoemaker, Mr. and Mrs. Goldie R. Shoenberger, Mr. and Mrs. Charles H. Shook, Miss Barbara J. Shook, Mr. Charles D. Shook, Mr. Arthur Short, Mrs. Arthur Short, Miss Miriam K. Short, Mr. and Mrs. Charles A. Shoup, Mr. and Mrs. Erith N. Shoup, Mrs. A. L. Shreve, Mrs. J. M. Shriver, Mr. Robert C.

Shriver, Mr. and Mrs. Wilbur W. Shuey, Miss Alice Shuey, Miss Caroline B. Shuey.

Mrs. James C. Siebenthaler, Miss Alice M. Siler, Mrs. Margaret B. Sillars, Mr. Don G. Sillars, Mr. and Mrs. Herbert R. Simonds, Mrs. A. B. Simonson, Mr. Everett T. Simonson, Mr. and Mrs. Ralph W. Sine, Mrs. James B. Sinnett, Mr. John B. Sinnett, Mrs. Lewis M. Slack, Jr., Mrs. Mary W. Slade, Mr. Charles W. Slagle, Mr. and Mrs. Melvin M. Slagle, Dr. and Mrs. William L. Slagle, Mr. Charles A. Slagle, Mr. Robert G. Slagle, Mrs. Edna M. Slanker, Mr. and Mrs. Charles W. Slicer, Mrs. Norton Q. Sloan, Mr. Norton Q. Sloan, Jr., Mr. and Mrs. Chalce B. Small.

Mr. Raymond C. Smart, Mrs. A. Justin Smith, Mrs. Adolph Smith, Miss Eleanor J. Smith, Mr. and Mrs. B. Grant Smith, Mrs. Clement D. Smith, Mrs. Clyde H. Smith, Mr. Corwin A. Smith, Mr. Drury J. Smith, Miss Ruth I. Smith, Mrs. Earl Smith, Mrs. Fowler S. Smith, Miss Ellen M. Smith, Mr. and Mrs. George W. Smith, Mr. and Mrs. Harold B. Smith, Miss Carolyn J. Smith, Miss Jane M. Smith, Miss Helen E. Smith, Mr. and Mrs. Kenneth W. Smith, Mr. Martin J. Smith, Mrs. N. C. Smith, Mr. and Mrs. Robert D. Smith, Mr. Robert D. Smith, Jr., Miss Robin Smith, Mr. Warren W. Smith, Mr. Robert L. Smith, Mr. and Mrs. Harold E. Smock, Mrs. Violette B. Snider, Mr. and Mrs. J. Arthur Snider, Mr. Arthur H. Snider, Miss Margaret Snider, Mrs. Maude E. Snow.

Mr. and Mrs. O. H. P. Snyder, Mr. John G. Snyder, Miss Suzanne Snyder, Mr. and Mrs. Paul C. Snyder, Mr. Chapman P. Snyder, Mrs. Jennie E. Snyder, Mr. and Mrs. D. Laurel Sollenberger, Mrs. Charlotte B. Soward, Mrs. Rosie H. Sparaco, Mr. and Mrs. Milferd A. Spayd, Miss Jeralyn J. Spayd, Mr. Robert V. Spayd, Miss Beatrice Speaker, Mr. and Mrs. Thomas C. Sperry, Mr. John W. Sperry, Mr. and Mrs. Ralph R. Spettel, Mr. Thomas R. Spettel, Miss Vivian Sprague, Mrs. John Sprigg, Miss Gloria V. Springer, Miss Janet G. Springer, Mr. and Mrs. Wayne M. Squires.

Mrs. Etta M. St. John, Mrs. Alfred H. Staley, Mrs. Roscoe Stallsworth, Mr. and Mrs. Garland Stamper, Miss Janice Stamper, Mr. Earl W. Stansel, Mrs. William F. Stark, Mrs. Lora M. Starry, Mrs. William C. Steckel, Mr. Charles M. Stephens, Mr. and Mrs. Eugene M. Stephens, Mr. and Mrs. Clarence B. Stevenson, Mrs. Mary G. Stevenson, Clarence J. Stewart, Miss Beatrice A. Stewart, Mr. Donald Stewart, Mr. Kenneth M. Stewart, Mrs. G. G. Stichweh, Mr. William C. Stiefel.

Mrs. Homer Stinson, Miss Sue A. Stockstill, Mrs. Frank Stoddard, Mr. and Mrs. Harold H. Stoll, Mr. and Mrs. Donald F. Stoltz, Mr. and Mrs. Owen M. Stolz, Miss Patricia A. Stolz, Mr. Thomas O. Stolz, Mr. and Mrs. Harold B. Stoner, Mrs. Ada F. Stoughton, Mrs. J. J. Stout, Mrs. William C. Stout, Mr. and Mrs. Charles H. Stowe, Jr., Mrs. George Strachan, Mr. and Mrs. Lewis K. Strain, Mr. Lewis K. Strain, Jr., Mr. Edwin C. Strain, Mrs. Richard W. Stratton, Mr. and Mrs. William S. Stringham, Mrs. Minnie Strohm, Miss Jane Stutsman, Mr. and Mrs. Forrest B. Stutz, Miss Marilyn I. Stutz, Mr. and Mrs.

John O. Stutz, Mr. and Mrs. Paul J. Stutz, Mr. and Mrs. Paul J. Stutz, Jr., Miss Suzanne Stutz, Mr. Richard E. Stutz, Mr. Leon P. Sudrabin.

Mr. Richard M. Sullivan, Mr. and Mrs. Willard D. Sullivan, Mr. and Mrs. Joseph B. Summers, Miss Beulah T. Sumner, Mr. and Mrs. Francis A. Sunderland, Mr. and Mrs. Allen W. Surrell, Mrs. Florence T. Swaim, Miss Reta Swan, Mrs. A. S. Swank, Mrs. George W. Swearengen, Mr. and Mrs. Floyd J. Sweet, Mr. and Mrs. Herbert P. Swigart, Miss Anne Swigart, Miss Katherine J. Swigart, Mr. and Mrs. Alexander J. Sykes.

Mr. and Mrs. Frank M. Tait, Mr. Thomas B. Talbot, Jr., Dr. Paul W. Tappan, Mr. and Mrs. George W. Tate, Mr. George W. Tate, Jr., Mr. and Mrs. Paul C. Taube, Mr. Paul A. Taube, Miss Barbara A. Taube, Mrs. Marguerite Y. Teague, Mr. and Mrs. Robert D. Tedrick, Mrs. Gerald L. Telfer, Mr. Wilbur H. Telford, Miss Ruth I. Temple, Mr. Foss B. Terry, Mr. and Mrs. Oscar A. Tetzlaff, Mrs. Arden R. Theobald, Mr. Ferdinand Thiel, Mr. and Mrs. Charles Z. Thomas, Mrs. Margaretta D. Thomas, Mr. and Mrs. Frank L. Thompson, Miss Rosalie Thompson, Miss Dolores E. Thompson, Miss Iona D. Thompson, Mr. and Mrs. Theodore Thompson, Mrs. W. F. Thornberry.

Mr. James S. Thornton, Mr. and Mrs. Harold A. Tiemeyer, Miss Barbara A. Tiemeyer, Miss Lucille Tillinghast, Mr. and Mrs. Edward H. Tingley, Miss Doris Tingley, Mr. Robert E. Tingley, Mrs. Charles J. Tinkham, Mr. Robert A. Titsch, Miss Joanne Toedtman, Mr. and Mrs. Ralph Townsley, Miss Nancy L. Trammell, Miss Bess L. Trimmer, Mr. Winson O. Trone, Jr., Mr. and Mrs. Lloyd S. Trout, Miss Nancy Trout, Mr. and Mrs. John A. Troxell, Mr. John T. Troxell, Mr. John H. Trumble, Miss Nancy C. Trumble, Miss Blanche C. Turnbull, Mr. and Mrs. Ewen J. Turnbull, Mrs. R. C. Turner, Mr. William E. Turney, Mrs. Russell Tuverson, Mr. and Mrs. Allan B. Twyman, Mr. Alan P. Twyman, Miss Elizabeth G. Twyman, Mrs. S. J. Twyman, Mr. and Mrs. Frederick H. Tyler.

Mrs. Henry E. Ullrick, Mr. and Mrs. Lysle C. Ummel, Mr. and Mrs. Lysle Ummel.

Miss Katherine C. VanAusdal, Mrs. Chase R. Vance, Miss Marilyn E. Vance, Miss Patricia L. Vance, Miss Cora E. Vandervere, Mr. and Mrs. Robert A. Vandeval, Mr. and Mrs. Raymond E. Van Doren, Miss Nancy L. Vaughan, Miss Marjorie V. Vaughn, Mr. and Mrs. Neil J. Venters, Miss Jane A. Venters, Mr. and Mrs. Forest C. Vernon, Miss Bessie R. Vernon, Mrs. Lucille T. Vinson, Mrs. Fred L. Virtue.

Mrs. Paul E. Wade, Miss Mildred Wadsworth, Miss Sarah E. Waggoner, Mr. Charles David Wagner, Mrs. Harold H. Wagner, Mr. Harold B. Wagner, Mr. Howard H. Wagner, Mr. and Mrs. Milton H. Wagner, Mr. and Mrs. Milton H. Wagner, Jr., Mrs. Jean F. Walewski, Mrs. Annie B. Walker, Mr. James Walker, Mrs. Leonard H. Wall.

Mrs. James Wall, Miss Anna E. Wallace, Mrs. Fred M. Wallace, Mrs. Elmer Wallace, Mrs. James T. Wallace, Miss

Mary L. Wallace, Mrs. Virgil Wallace, Mr. James V. Wallace, Miss Jean A. Wallace, Mr. and Mrs. Harold B. Wallis, Mrs. George O. Walrad, Mr. and Mrs. William F. Walsh, Mr. Carl S. Waltereit, Mrs. Jefferson Walters, Mr. and Mrs. Jefferson B. Walters, Mrs. J. Russell Wampler, Mr. and Mrs. Robert R. Wampler, Miss Roberta A. Wampler, Miss Edythe V. Warner, Mr. Robert F. Warner, Mr. and Mrs. Willis H. Warner, Miss Penelope M. Warren, Mr. and Mrs. Parry O. Warren, Mrs. Mary K. Warren, Mrs. Allan A. Wasmuth, Mrs. Walter H. Watkins, Mrs. Harry Watson, Mrs. Charles Watson, Miss Joanne L. Watt, Mr. Edward T. Weakley, Miss Helen M. Weaver, Mrs. W. D. Weaver.

Mr. Robert T. Weaver, Mrs. Henry Webb, Mr. and Mrs. Herbert H. Webb, Mrs. H. H. Webster, Mr. and Mrs. H. H. Webster, Jr., Mr. and Mrs Charles H. Weglage, Mr. and Mrs. Emmett M. Weihrauch, Mr. Keith D. Weihrauch, Mr. Gene P. Weihrauch, Mr. Emmett M. Weihrauch, Mrs. Harriet C. Weiler, Mr. and Mrs. Charles H. Welch, Miss Peggy E. Welch, Miss Eva J. Welch, Mr. and Mrs. Howard S. Welday, Miss Martha N. Welday, Miss Vena B. Welday, Mr. and Mrs. Carl F. Welhener, Mr. and Mrs. William C. Wellbaum, Mr. and Mrs. F. Edward Weller, Miss Patricia J. Weller, Mr. Paul E. Wells, Miss Mary Welsh, Dr. and Mrs. William D. Welton, Jr.

Mr. and Mrs. Willard C. Welsh, Mr. and Mrs. Gustave D. Wendt, Miss Barbara L. Wendt, Mr. Siegfried R. Weng, Mr. Noah M. Wenrick, Mrs. Eco Do Wenrick, Mr. Stanley T. Wenrick, Mrs. David E. Wetzel, Mr. and Mrs. Henry D. Whitcomb, Mrs. Bernard C. White, Mr. Donald C. White, Mr. and Mrs. Henry H. White, Mr. Robert H. White, Mr. and Mrs. Carl E. Whitesell, Mr. and Mrs. Rolla R. Whitmer, Mr. Jack B. Whitmer, Mr. Kenneth Whitmer, Mr. David W. Whittlesey, Mr. and Mrs. Marshall M. Whorley, Miss Beatrice Widger, Mr. and Mrs. Harry C. Wight, Mr. Collins Wight, Mr. and Mrs. Allan C. Wight, Mr. Kenneth C. Wikle.

Mr. and Mrs. Carl Wilcke, Mr. John Wiles, Mrs. Edgar Wiles, Mrs. Samuel Wiley, Miss Patricia J. Willard, Mrs. Roger W. Williams, Mrs. Ruth M. Williams, Mrs. Paul W. Williams, Mr. Norman A. Willich, Miss Edna Wilson.

Mr. and Mrs. Emmid I. Wilson, Miss Nancy J. Wilson, Mrs. James T. Wilson, Dr. and Mrs. Joseph M. Wilson, Mr. and Mrs. Murray B. Wilson, Mr. Robert B. Wilson, Mr. Richard M. Wilson, Mr. and Mrs. Wayne Wine, Mr. Henry Eugene Wine, Mrs. Raymond F. Wirshing, Mr. and Mrs. Arthur G. Wise, Miss Virginia L. Wise, Mrs. C. S. Wise, Miss Gloria M. Wise, Mr. David H. Wolf, Mrs. Hans Wolf, Mrs. Lydia W. Wolfe.

Mr. and Mrs. Ernest L. Wolverton, Mrs. Charles M. Wood, Mrs. George Wood, Mrs. G. H. Wood, Mr. James M. Wood, Mr. and Mrs. Robert K. Wood, Mr. and Mrs. Edward B. Woodford, Mr. and Mrs. James R. Woodhull, Mr. and Mrs. E. Donald Wooley, Mr. Eugene H. Wooley, Mr. and Mrs. Robert A. Woolley, Mr. Richard E. Workman, Miss Edna E. Worley, Mr. and Mrs. Paul J. Wortman, Mr. and Mrs. Frederick A. Wright, Mr. and Mrs. Harman D. Wright, Mrs. Horace A.

Wright, Mr. William Wright, Dr. J. Frederick Wuist, Mr. Walter L. Wysong.

Mr. Conard Yahreis, Mr. and Mrs. George L. Yingling, Jr., Mrs. Frederick Yockey, Mr. Dwight Young, Mr. and Mrs. George E. Young, Mr. George A. Young, Mr. William A. Young, Miss Peggy P. Young, Mr. and Mrs. Hugh Younge.

Mr. and Mrs. Samuel D. Zehrung, Miss Charlotte L. Zehrung, Miss Nancy Zehrung, Miss Dorothy J. Zehrung, Miss Mary E. Zehrung, Miss Jovita A. Zeiss, Miss Myrtle G. Zeigler, Mr. and Mrs. Paul C. Ziegler, Mr. Robert C. Ziegler, Mr. John P. Ziegler, Mr. and Mrs. Joseph B. Zierhut, Mrs. Louise H. Zimmerle, Miss Crete M. Zorn, Mr. and Mrs. Louis J. Zsambok.

MINISTERS OF

WESTMINSTER PRESBYTERIAN CHURCH

Organized March 26, 1919

By the Merger of The First Presbyterian Church and

Third Street Presbyterian Church.

Rev. E. W. Clippinger, D. D. - April 16, 1919 to Oct. 11, 1922

Rev. Hugh Ivan Evans, D. D. _____ Dec. 2, 1923 to date

MINISTERS OF FIRST PRESBYTERIAN CHURCH

Founded 1799

Rev. James Welsh, M.D.	1804 to 1817
Rev. Backus Wilbur	1817 to 1818
Rev. Ahab Jenks	1820 to 1821
Rev. William Graham	1823 to 1826
Rev. John L. Belville ---- Every third Sabbath,	1827
Rev. Franklin Putnam	1828 to 1836
Rev. James C. Barnes	1836 to 1845
Rev. Wm. C. Anderson, D. D.	1846 to 1849
Rev. Phineas D. Gurley, D. D.	1849 to 1854
Rev. James H. Brooks	1854 to 1858
Rev. Thomas E. Thomas, D. D.	1858 to 1871
Rev. John McVey	1872 to 1874
Rev. Leigh Richmond Smith	1876 to 1880
Rev. Prentiss de Veuve, D. D.	1881 to 1889
Rev. Maurice E. Wilson, D. D.	1890 to 1919

MINISTERS OF THIRD PRESBYTERIAN CHURCH

Founded 1838

Rev. Randolph Stone	1839 to 1840
Rev. J. W. Hall	1841 to 1852
Rev. G. P. Tyndal	1853 to 1857
Rev. S. G. Spees	1859 to 1865
Rev. Rollin A. Sawyer, D. D.	1865 to 1870
Rev. J. H.. Montgomery, D. D.	1871 to 1889
Rev. A. A. Willits, D. D.	1890 to 1894
Rev. Edgar W. Work, D. D.	1895 to 1902
Rev. Merle H. Anderson, D. D.	1903 to 1908
Rev. C. A. Campbell, D. D.	1909 to 1917
Rev. E. W. Clippinger, D. D.	1917 to 1919

ELDERS OF FIRST PRESBYTERIAN CHURCH

John Miller
Judge John Ewing
John Ritchie
H. Robinson
James Hanna
Robert Parks
John McKaig
William King, Sr.
Job Haines
Obadiah B. Conover
David Osborn
Dr. John Steele
Matthew Patton
Peter Odlin
Charles C. Patterson
James Steele
Samuel M. King
Charles C. Spinning
Joseph Barnett
Henry Stoddard, Sr.
Henry L. Brown
John Morehouse
Dr. George Greene
E. Anson Moore
Harbert S. Williams
Dr. Clarke McDermont
Francis Mulford
Judge Youngs V. Wood
Isaac Haas
Leonard Moore
John F. Edgar
William A. Barnett
Charles U. Raymond
Augustus F. Payne
E. A. Parrott
John H. Thomas
James F. Perrine
David W. Stewart
J. T. Tuttle
J. D. DuBois
Charles J. Moore
Edward Breneman
W. E. Day
William S. Forshee
A. M. Kittredge
Clement R. Gilmore
Alfred Swift Frank
Donald A. Kohr

ELDERS OF THIRD STREET PRESBYTERIAN

Peter Odlin
Dr. John Steele
Daniel Kiefer
D. M. Curtis
Robert W. Steele
L. F. Claflin
Henry Strickler
W. S. Phelps
Preserved Smith
S. W. Davies
J. H. Winters
E. A. Daniels
W. M. Mills
Grafton C. Kennedy
Charles W. Darst
Henry S. Doxsey
Thomas Elder
John F. Campbell
Dr. Frank R. Henry
Dr. Alonzo H. Dunham
Morris Woodhull
James B. Walters
Charles D. Bidleman
Platt R. Lawton
Dr. Joseph R. Stewart
John F. Baker
Maris Royer
Ralph E. Adamson
Sidney S. King
Henry D. Dickson
W. W. Sunderland
W. H. McCain

Prayers

Grace Before Meat

Heavenly Father, make us thankful to Thee, and mindful of others, as we receive these blessings; in Jesus' name. **Amen.**

For Home and Family

O God, our Heavenly Father, who has set the solitary in families: Look in favor, we beseech Thee, upon the homes of Thy people. Defend them against all evil, and supply all their needs according to the riches of Thy grace. Make them sanctuaries of purity and peace, love and joy. Bless all dear to us wheresoever they are, and grant that they and we may follow Thee at every step of our daily life, that, though our paths may lead us far from one another, we may all abide within the safe shelter of Thy love; through Jesus Christ our Lord. **Amen.**

For the Sick

O Lord Jesus Christ, Thou great Physician: Look with Thy gracious favor upon this Thy servant; give wisdom and discretion to those who minister to **him** in **his** sickness; bless all the means used for **his** recovery; stretch forth Thy hand, and, according to Thy will, restore **him** to health and strength, that **he** may live to praise Thee for Thy goodness and Thy grace; to the glory of Thy holy name. **Amen.**

In the Presence of Death

O Lord, support us all the day long of this troublous life, until the shadows lengthen and the evening comes, and the busy world is hushed, and the fever of life is over, and our work is done. Then in Thy mercy grant us a safe lodging, and a holy rest, and peace at the last; through Jesus Christ our Lord. **Amen.**

For Daily Life

O Thou who art the Light of the minds that know Thee, the Life of the souls that love Thee, and the Strength of the wills that serve Thee: Help us so to know Thee that we may truly love Thee, so to love Thee that we may fully serve Thee, whom to serve is perfect freedom; through Jesus Christ our Lord. **Amen.**

Benediction

The Lord bless you, and keep you: the Lord make His face to shine upon you, and be gracious unto you: the Lord lift up His countenance upon you, and give you peace; through Jesus Christ our Lord. **Amen.**

The Apostles' Creed

I believe in God the Father Almighty, Maker of heaven and earth;

And in Jesus Christ His only Son our Lord; Who was conceived by the Holy Ghost; Born of the Virgin Mary; Suffered under Pontius Pilate; Was crucified, dead, and buried; (He descended into hell;) The third day He rose again from the dead; He ascended into heaven; And sitteth on the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; The Holy Catholic Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the Life everlasting. Amen.

In Closing . . .

A church may be said to be the soul of a community. The study of the interplay between the two over a period of years is very rewarding, and this is especially true when the life of the church reaches back to that community's earliest beginning. The City of Dayton was settled in 1796, and within three years a church building had been erected, which represented the faith of the first settlers. Thus the inhabitants have not been without the influence of the Presbyterian church during one hundred and fifty years.

The record of the membership of the church throughout these fifteen decades lists the names of many of the civic, commercial, industrial, and educational leaders throughout the entire period. There has never been a time through all these years when members of this church did not play an important part in the affairs of the community.

It would be a thrilling experience if one could enumerate all the ways in which this Church has made its contribution to the spiritual, intellectual, and physical life of the community. One could record the succession of its buildings, which have added their beauty to the growing city, but this would be a very inadequate survey. The early acadamies and the first educational institutions were founded by its members, and much of the social and political life of the early days was under its influence.

Beginning in 1799, the Presbyterian Congregation remained as a unit until 1838. But at that time it divided

into two parts; the First Church and the Third Street Church. This continued until 1919, when the separate congregations were re-united to form Westminster Church. Throughout these years, the two churches had had giants in their pulpits; great preachers, nationally known. At one point during the Civil War, The Third Street Church entertained the General Assembly, bringing, at its critical period, national leaders to Dayton.

During all these years, this congregation, whether divided or united, diligently promoted music, art, and the cultural interests. As it still continues to do.

As the city arose out of the tiny hamlet, each step was marked by the interplay between church and community. Page after page might be written, indicating the issues where the congregation entered into the political, civic, and national crises. This influence was persistent and effective.

Family Record

NAME _____ PARENTS _____

BIRTH: Date _____ Place _____ Doctor _____

BAPTISM: Date _____ Place _____ Pastor _____

JOINED _____ CHURCH. DATE _____

MARRIED: Date _____ Place _____ Pastor _____

CHILDREN _____ GRAND CHILDREN _____

CHURCH OFFICES OR CHANGES _____

DEATH: Date _____ Burial Place _____

Family Record

NAME _____ PARENTS _____

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CHILDREN _____ GRAND CHILDREN _____

CHURCH OFFICES OR CHANGES _____

DEATH: Date _____ Burial Place _____

Family Record

NAME _____ PARENTS _____

BIRTH: Date _____ Place _____ Doctor _____

BAPTISM: Date _____ Place _____ Pastor _____

JOINED _____ CHURCH. DATE _____

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